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Jan. 16th, 1891.

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A series of Special American Parties are now being organized for travel in Europe, leaving New York, April 29, May 27, June 24, July 8 and July 11. The membership is limited to twenty-five. The prices charged cover every necessary traveling expense, and an experienced conductor accompanies each party. NORWAY AND SWEDEN (North Cape and Land of Midnight Sun) Party leaves New York, June 25th, 1891. AUTUMN PALESTINE PARTY leaves New York, September 12, 1891.

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The Living Church.

SATURDAY, APRIL 11, 1891.

EASTER BELLS.

BY MAIE ALLYNE.

Awake! glad early Easter bells!
The Easter moon rides high and bright,
All East is tremulous with light,
Great nature's heart with gladness swells,
Through wintry band of silence breaks,
Uplifts, and lo! sweet bloom awakes.

Ring! ring! ye holy Easter bells!
Ring dawn of mercy, peace, and love,
Bright hope, whose life-spring is above,
Our Lord is risen, your chiming tells;
Ring, for the Conqueror, the King,
Let all the ransomed people sing.

Ring out His victory, Easter bells!
The Sun of righteousness is risen,
O'er pain and death, the tomb's dark prison;
Their darkness, He for us dispels,
Whose glory lighteth all the world,
Where'er His banner is unfurled.

Ring carols, happy Easter bells!
From tender voices soft and low,
The Master hears sweet praises flow,
Where alleluia, glad excels.
So gracious is the risen Lord,
The Jesu Christus, holy Word.

Ring out for joy, sweet Easter bells!
The bitter pain, the grief is o'er,
The Cross, our blest Redeemer bore;
Love's fount of mercy ever wells
Where grateful hearts may drink and bide,
Beloved, near His wounded side.

Ring alleluia, Easter bells!
In temple rich with odorous bloom,
Ring resurrection from the tomb.
How blest, like Him to rise, ye bells,
Ring! Ring! His praises be your song,
While echo doth the holy theme prolong.

NEWS AND NOTES.

SEVERAL thousand copies of Dr. Holland's sermon, "What's the use of going to church?" have been printed in pamphlet form, and a few more orders can be filled at $2.00 a hundred, post paid.

SISTER HANNAH writes from Denver: "The bell has arrived for All Saints' church, and, I am glad to say, proves in every way satisfactory. All are pleased with it." We give her letter in another column.

KIND friends who favor us with reports of Easter services, decorations, and music, must bear with us during this crowded season if we abbreviate their generous communications even at the sacrifice of some rhetorical attractions and the suppression of some points of minor interest.

TWO new sees are about to be founded in Africa to complete the link between Zululand and the Universities' Mission on the north of Zambesi. The sees will be those of Lebombo and Mashonaland. The former will include the north-east of the Transvaal and the Gaza country south of the Sabi river, together with Delagoa Bay; and the latter the northern part of the Gaza country, together with Mashonaland, Matabeleland, and the north of Bechuanaland up to the Victoria Falls.

The Bishop of London has admitted sixteen gentlemen to the new order of diocesan lay-readers, who will be empowered to conduct such extra services within churches as the incumbent may desire and the Bishop approve, besides officiating at services elsewhere. The diocesan reader when officiating will be permitted to wear over the surplice a black tippet and a badge bearing the arms of the See of London, encircled by the words, "There are diversities of administrations; but the same Spirit," and on the obverse, "Helpers in Christ." It is understood that there have been many applicants for admission to the new office, but great care and caution have been exercised in nominating to the Bishop only a select few for a permanent commission.

IT will be noted that our almost weekly enlargement of THE LIVING CHURCH is not chiefly for advertising purposes, but to give our readers so many pages more of reading matter. Even with the four extra pages of this issue, we are compelled to suspend the interesting series of papers on the Church in South Africa, by Fr. Convers. The Church news this week is from twenty-five dioceses, and from Canada. One feature of the Easter celebrations most encouraging, is the number and liberality of the offerings made by the children for missions. Bishop Seymour's timely Pastoral will attract attention, and should have a wholesome influence far beyond the bounds of his diocese. The opening of the new St. Mark's church, Evanston, is an event of more than local interest. The picture of it which we give, represents a building which is an ornament to the town and a credit to the parish.

THE Rev. C. H. Spurgeon has refused the use of the Metropolitan Tabernacle for the annual meeting of the Liberation Society, and has also ceased to subscribe to the society on the ground that it is becoming too political. Referring to this fact in the City Temple on Sunday morning, Dr. Parker said:—

"I am very thankful to Mr. Spurgeon for the action he has taken in regard to the Society for the Liberation of Religion from State patronage and control. He is a man strong enough to take the action, and I believe that good will be the result of his adoption of that policy. I for one will have nothing to do with atheists and agnostics in trying to disestablish a Christian Church. When it becomes a purely political matter the case will be wholly different. Meanwhile, I believe that men who ignore God have no right or title to co-operate in any service that relates to the liberation or the progress of religion. It is not a politician's work; Christians must take it up in its highest and noblest aspects, and when they do this the work will be done quietly, profoundly, with great mutual consideration and honor, but with real and happy effect. For holding this doctrine I have had to endure penalty, but I accept the penalty as an honor."

CANON MACCOLL, in his "Christianity in Relation to Science and Morals," gives the following striking illustration of the effect of the forgiveness of God through Christ in working love in man. It is told in a letter from a Christian native, once a South Sea Island cannibal. Approaching the altar one day to receive the Holy Communion, this man saw beside him a man who some years before had slain his father and drunk his blood, and "whom," writes the native, "I then swore I would kill the first time I should see him. Now think what I felt when I suddenly knelt beside him. It came upon me with terrible power, and I could not prevent it, and so I went back to my seat. Arriving there I saw in the spirit the Upper Sanctuary, and seemed to hear a voice saying, 'Hereby shall all men know that ye are My disciples, if ye have love one to another.' That made a deep impression upon me, and it seemed to me in thought that I saw another sight, a Cross and a man nailed thereon, and I heard Him say, 'Father, forgive them, for they know not what they do.' *Then I went back to the altar!*"

A CORRESPONDENT in one of our eastern dioceses sends the following letter, written in answer to some questions about ritual propounded by an American Churchman to the English Metropolitan. The Archbishop, it will be seen, is commendably careful not to transcend his territorial limits:

ADDINGTON PARK, CROYDON,
Dec. 24, 1890.

DEAR SIR:—The Archbishop of Canterbury desires me to acknowledge your letter of the 10th instant with reference to his recent judgment.

His grace desires me to point out that the proper authority to refer questions such as those you raise, is the Bishop of the diocese. I may remind you that our Church, in the chapter on ceremonies, at the beginning of the Book of Common Prayer, says: "We think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory." You will remember also, the words of our xxth Article, that "the Church hath power to decree Rites and Ceremonies." Believe me

Yours very truly,
A. HAMILTON BAYNES,
Chaplain.

The enthronization of the Archbishop of York, took place on March 19th with much solemnity. There was a choral Celebration at half-past ten, with a long and eloquent sermon by the Bishop of Derry on the Jewish Benediction given in Numbers vi., and an immense congregation quite filling the Minster; there were also apparently, several hundred communicants. The actual enthronization took place at 2:30. The clergy of the diocese and province mustered in very large numbers. The mandate was read in the chapter house, after which the dean and chapter, accompanied by many of the clergy, met the Archbishop, who had been driven in his carriage to the great west door of Minster. These having been thrown open, the procession proceeded to the choir, singing on the way "The Church's one Foundation." Arrived there, and after the vast multitudes had at length found sitting or standing room, the Archbishop read his "Petition for Installation," and was accordingly installed by the dean in the ancient episcopal seat placed in front of the altar. The hymn, "St. Patrick's Breastplate," a metrical version by Mrs. Alexander of an ancient Irish legend concerning a striking crisis in the Irish saint's life and work, was sung. Then followed the Litany; then the actual enthronization—the dean placing the Archbishop in the throne with the wonted solemn form of words, then *Te Deum*, certain versicles and prayers, and the anthem, "Praise the Lord, O my soul," by Sir John Goss. The Archbishop then pronounced the apostolic benediction from the throne, and was escorted to the west door by the procession, singing the hymn "Blessed city, Heavenly Salem." Prince Albert Victor, with a brilliant staff of officers from the garrison, was amongst those seated in the choir. There were also the Bishops of Newcastle, Manchester, Wakefield, and Beverley; the prolocutor of the convocation, Chancellor Espin, in convocation robes; the dean of Ripon, the archdeacon of Durham, and nearly if not quite all the archdeacons of the three Yorkshire dioceses, and many members of the Lower House of Convocation. The Lord Mayor and Corporation also attended in state, and, after the stately ceremony was completed, presented the Archbishop with an address in the Minster library.

CANADA.

The terrible disaster at the Springhill Mines, diocese of Nova Scotia, has been a great blow to the Church of England congregation in that place. Twenty-eight Churchmen were killed, and twelve widows and forty orphans left to the care of the Church. Offerings have been made in many of the churches for the sufferers; there was contributed in the city of St. John alone about $6,000, but there is need of continued assistance. The rector of Spring Hill appeals too for help to build a hospital for the miners. They have been trying, he says, to establish one for some years, and if they had been provided with one in the late disaster more lives might have been saved.

At the meeting of the council of Public Instruction in Quebec lately, a resolution was adopted on the motion of Sir William Dawson, by the Protestant committee, expressing sympathy with the University of Lennoxville in the late loss by fire, and cordially reccommending to the Lieut. Governor-in-Council that a special grant be made to the University from the general fund of the Province, in order that the school and college may be restored to its former state of efficiency.

In the congregation of the Cathedral, Quebec, there is a strong feeling at work in favor of adopting the free pew system. The Dean, who is also the rector of the Cathedral, has written a pamphlet advocating the change, in which he offers, if necessary, to forego his stipend until the free system can be got into working order.

The annual meeting of the Church Society is announced to be held in Quebec on the 6th of April. Arrangements are being made for the observance of the fiftieth anniversary of the Society's foundation which occurs in 1892.

The Bishop of Qu'Appelle preached twice in Ottawa on the 8th, morning and evening, and in the afternoon at St. Margaret's, Tanetville. He mentioned the large donations sent from England for missions in the Northwest, $100,000, and spoke plainly of the duty of the church in Canada to contribute liberally for the same object. The Bishop of Ontario has been very ill.

The Bishop of Huron has been ill with an attack of diphtheria, but is recovering. At the last meeting of the synod of the diocese of Huron a resolution was passed recommending that an association be formed of the male lay workers of the diocese, of which the Bishop should be president *ex officio*. In consequence of this resolution the Bishop has issued a pastoral in which, after recalling the views of the synod as embodied in various recommendations, he appointed the 2nd of April as the day of meeting for conference of the male lay workers of the diocese, in order that the subject may be fully discussed in all its bearings.

The Woman's Auxiliary for the diocese of Huron held the annual meeting, March the 10th, 11th, and 12th. A good deal of interest was shown in the report of the committee on education of the children of missionaries. Whether aiding in this shall be considered a branch of the W. A. work, and if so, in what manner, has been a subject much agitated in Huron during the past year. The report of the committee was favorable, on the whole, to the work being undertaken by the W. A., and was adopted after considerable discussion. It is hoped that in the future a home combining educational advantages may be organized for the reception of the children of missionaries, and supported by all the dioceses in Canada, through the W. A.

The Bishop of Saskatchewan preached in St. John's church, Port Hope, on the 24th and in St. Paul's church, Lindsay, diocese of Toronto, on the 4th, on the subject of Northwestern Missions. The new St. James' church, Orillia, was to be opened on the 15th, the preacher on the occasion to be the Bishop of Toronto.

Bishop Sullivan held a Confirmation service at Parry Sound, in his diocese, on the 4th. He consecrated St. Stephen's church, and burialground, Broadbent, on the 3rd. On the evening of that day a reception was tendered him at Parry Sound. The Bishop presided at a vestry meeting of All Saints' church, Burke's Falls, on the 25th. Plans for improvements, including driving shed, school building, and bell tower, were approved. A donation of $40 received by the Bishop from a friend in New Brunswick is to be applied to the completion of a church at Dunchurch, (district of Parry Sound), which has been standing unfinished for lack of funds.

The Bishop of the diocese held a Confirmation in Kamloop's church, New Westminster, B. C., March 17th, and at St. James' and St. Paul's, Vancouver, on the 22d. Two ladies belonging to the congregation of the latter church have begun work among the Chinese at Vancouver. The Mission conducted at this place in the parish of Christ church, by the Rev. F. H. DuVernet, well known as a missioner in Canada, closed on the 4th, and seems to have been very successful.

St. George's church, Ottawa, diocese of Ontario, is to be improved at a cost of $8 000. The plan of having a coadjutor Bishop for the diocese is increasing in favor. It is proposed to make his stipend a charge upon the mission fund.

The Easter services in the city churches in Montreal were universally well attended. The floral decorations were in many cases very beautiful, though perhaps the flowers were hardly so abundant as when the festival comes at a later date in the season. There are twenty-one places in which services of the Church of England are announced to be held each Sunday during the winter in the city of Montreal and suburbs. A few of these are mission services conducted by the clergy or by lay assistants.

The Bishop confirmed a large number of candidates on Palm Sunday at the church of James the Apostle, Montreal. The episcopal appointments for the spring for the diocese of Montreal are published this week. The Bishop begins his visitation through the country parts of the diocese in the end of April.

The Dean of Montreal made arrangements to have services during Holy Week at St. George's church (of which he is rector) at hours specially suited to business men. These services were well attended. The services at Christ church Cathedral were also well attended this Lent. St. Jude's church, Montreal, was reopened on the 8th, after being enlarged and renovated.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—On Easter Day St. George's church, Grand Crossing, was crowded at every service. The first Celebration was at 6 o'clock, when most of the Easter Communions were made; the second was at 11 o'clock. The music was by the vested choir. The floral decorations were chaste and beautiful, notably so the pure lilies on the re-table, which were a loving tribute in memory of Hattie Holmes, one of the faithful and much-loved Sunday-school scholars, who recently died. The children's service was at 3 P. M.; the scholars' Lenten offering amounted to $40.95. In the evening the local lodges of Masons and Knights of Pythias were present by invitation of the priest in charge, who addressed the congregation. The total Easter offerings amounted to $247.75, which will meet all indebtedness of the church.

At St. Peter's church, Chicago, the Rev. Samuel C. Edsall, rector, the first Easter in their new chapel was a day marked by many causes for happiness. The new vested choir of 30 voices was a great success. The offering amounted to $1,775, practically extinguishing the debt upon the chapel. The following presents were received: A Mason & Hamlin "Liszt" organ, by Mr. Rockwell King; processional cross, by Mrs. Martin Andrews; choir vestments, by Mrs. Helen C. Peirce; a Communion flagon, by Mr. A. L. Sercomb. The congregations were large, the church was beautifully decorated, while 67 communions were made at the early, and 84 at the later Celebration. A handsome stole, embroidered by Mrs. J. S. Gibson after designs by the Rev. C. H. Baggs, was presented to the rector by Mrs. Peirce.

The Rev. A. K. Glover, of the diocese of Indiana, a recent convert from Unitarianism, is announced to lecture at the cathedral on Thursday evening at 8 o'clock, the 9th inst. Subject: "From Unitarianism to Trinitarianism, and Why I became a Churchman."

Bishop McLaren visited St. James' church in the morning of Low Sunday and confirmed 39 persons. In the afternoon, he confirmed 60 at St. Ansgarius' church.

On Tuesday, March 30th, the new mission house of the Sisters of St. Mary was formally opened and devoted to its pious use by a service of benediction. The house stands just east of the cathedral, is built of brick with stone trimmings. It contains guild rooms, dormitories, oratory, infirmary, refectory, and kitchen, and has been erected at a cost of about $14,000, of which $2,000 is still needed. The money has been raised by subscriptions. The work of the Sisters of St. Mary will be from these headquarters, the house on the south side of the city having been given up. The benediction service was held at 3 o'clock. A large number of the friends of the work filled the house, when the choir of the cathedral, with some 20 of the clergy, and the Bishops of Springfield and Chicago, entered the guild rooms. Here, after the Benediction and the singing of hymn 99, Bishop Seymour gave an interesting address, recalling his chaplaincy of the Sisterhood in the early days of its life, and in its "age of persecution," and also prophesying of its future usefulness in unfettered work. The procession of choristers and clergy then made a tour of the building, when the different apartments were blessed for their uses. All present rejoiced that the Sisters were at last provided with suitable means to carry on the good work they have inaugurated.

EVANSTON.—The new church edifice erected by St. Mark's parish, was formally opened for service by the benediction of the Bishop, on Wednesday, April 1st. The service began at 11 o'clock. The long procession of choristers, seminarians, clergy to the number of 40, and the Bishops of Springfield and Chicago, marched down the side aisle and up the centre to the chancel, singing "Christ is made the sure Foundation." Then followed the choral celebration of the Holy Eucharist, Bishop McLaren celebrating, the rector of the parish reading the Epistle, and Bishop Seymour the Gospel. The sermon was preached by Bishop McLaren, and was a magnificent setting forth of the nature of worship. The Rev. A. W. Little, the rector of the parish, made a short address at the offertory, in which he made appreciative mention of the gifts to the church: the generous subscription to the building fund by Mr. Comstock, the senior warden, which really floated the scheme for the new church; the gratuitous work of Mr. Jos. Hobbs, which formed one of the largest donations made; $3,000 in money from the Woman's Guild the oak pews from St. Margaret's Guild, the altar for the Lady chapel from Queen Bertha Guild, the Eucharistic lights and seven-branch candelabra from the choir; the exquisite brass altar rail, some of Lamb's best work, as a memorial of Wm. Cornwall Hill, etc. The service was most inspiring, and worthy of the occasion. The solo in the *Benedictus* (Gounod) was admirably rendered by Mr. Hughes, the choirmaster of Trinity church, Chicago. After the post-Communion, the rector made request to the Bishop to open and bless the church under the name and patronage of St. Mark the Evangelist, and also the chapel under the name of St. Mary. The Bishop then gave the apostolic benediction upon the new church with its chapel. *Te Deum* was then sung, and the service closed.

The visitors were hospitably entertained at the homes of the parishioners, and later in the afternoon, a reception was held at the parlors of the Evanston Club House. At 7:30 o'clock, the church was again filled when Evensong was rendered, the Rev. E. A. Larrabee acting as precentor. The Bishop of Springfield preached a grand sermon from the words: "Jesus Christ, the same yesterday, to day, and forever." Thus closed a most memorable day for the parish. It is not three years since the Rev. Arthur W. Little became rector of St. Mark's church. He immediately set himself to work upon the project for the new church, and the magnificent result of his efforts is seen in this beautiful building. The cost of the church has been $42,000, of which $10,000 remains to be paid, an incumbrance which will not rest long upon this energetic parish.

The picture of the building, which we are enable to present by the kindness of the Evanston *Index*, gives a very correct idea of the church. The building is of rough limestone, the architectural treatment being thoroughly ecclesiastical, which with the correct orientation, results in a general effect at once graceful, picturesque, and dignified. The church is 126x55 feet, and rises 50 feet. At the northwest corner is reared a massive Anglo-Saxon tower, surmounted by a Norman turret, historically correct. The interior of the church is especially impressive, and in its general treatment is admirably suited for devotional purposes. The stately columns and arches supporting the lofty clerestory separate the north and south aisles from a grand nave. East of the nave and separated from it by the great chancel arch, is the choir, elevated three steps from the floor of the nave, and fitted with stalls for the clergy and choristers. East of this, rising one step at the altar rail, is the sanctuary, with its high altar on three steps, making an elevation of seven from the floor of the nave. The north choir aisle is formed into a beautiful chapel for the daily offices. The south choir aisle is divided into the organ chamber and the sacristy. The woodwork throughout, including the ceiling with its huge rafters and trusses, is antique oak. The carved sedilia, stalls, pulpit, and pews are of the same material. The windows are of plain cathedral glass, the tints of golden-brown and amber predominating. The mural decorations are warm, simple, harmonious, and churchly. The decorators, Healy & Millet, have done beautiful work. The architects of this structure, one of the finest in the diocese, are Holabird & Roche.

FREEPORT.—At Zion church the congregation was very large, and the boy-choir out in full force on Easter Day. The recessional, "O Sons and Daughters," an old English choral written in the time of Queen Elizabeth, was particularly well done. The offerings were for the church debt, and amounted to nearly four hundred dollars, of which about thirty-one was from the Sunday-school. At the children's service the church was well filled with scholars and their friends. An appropriate service was held, with Easter carols, presents to the children, etc. The boy-choir has now become one of the established institutions at Zion church. In one respect it has made an unusual record. It has furnished the music at all but seven of the Lenten services, and those seven were at hours when the boys were required to be in their seats at school; in other words, they have attended and furnished the music at sixty-two of sixty-nine services. When it is remembered that attendance at these services was not required, the record is a remarkable one.

SYCAMORE.—The Knights Templar in a body attended services at St. Peter's churc

on Easter Sunday morning. The young ladies from Waterman Hall were present in a body, seemingly vying with the flowers for first place in sweetness and beauty. The Rev. Dr. Fleetwood, rector of Waterman Hall, delivered a sermon appropriate to the season and the occasion. An interesting part of the exercises was the presentation, by the Knights, of an elegant floral cross to Sir Knight Fleetwood, as a token of their esteem.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—A feature in the Easter celebration at the church of the Incarnation, the Rev. Arthur Brooks, rector, was a choral service in the afternoon for the combined Sunday-schools of the parish and its mission.

The Rev. Dr. Rainsford of St. George's church has sent a letter to the press explaining his having invited ministers of religious denominations not in communion with the Church, to make addresses to his congregation. He claims to have intended no violation of the canon, and points out that he has invited laymen to perform like duty. The services, which were on a week-night, were of a character similar to those conducted at parochial Missions, consisting of a few prayers and hymns.

At the church of the Holy Trinity there was held on the afternoon of Easter Day, a children's fruit and flower service, with the joint festival of the three Sunday-schools of the parish.

All Souls' church received on Easter Day a set of memorial alms basins of solid silver, the workmanship of the Gorham Mfg. Co.

On Easter Day the Rev. Dr. John Emory Cookman died, after ill health for some time. He was formerly a prominent Methodist preacher, and was pastor of congregations of that denomination in Boston, Brooklyn, and New York. His entrance into the Church made some stir when it occurred. He was ordained to the priesthood only last February. His funeral took place at Grace church Thursday in Easter week, Bishop Potter officiating. The remains were interred in Laurel Hill cemetery, Friday morning.

Bishop Potter administered Confirmation at All Saints' church, the Rev. Dr. Wm. N. Dunnell, rector, on the evening of Easter Day.

At the parish hall of St. Peter's church, the Rev. O. O. Roche, rector, a course of lectures was begun last Thursday, which will be continued on the Thursdays in April. The first lecture was by Charles Knapp, Ph. D., on the subject, "Business Life among the Romans," who, on April 16th, will lecture on "The Circus and the Theatre in Ancient Rome." On April 9th Mr. Henry C. Carter will lecture on "Honolulu and Thereabouts," and again on April 23d on "Across the Continent." The proceeds of the course will be devoted to St Peter's library fund.

The congregation of St. Mark's church occupied their restored edifice on Easter Day.

The chancel of Trinity church was on Easter Day lighted for the first time with electricity, nearly 100 incandescent lamps being used. The effect was noble, the fine chancel decorations, altar, and reredos, standing out well in the increased light.

The executors of the Fayerweather estate say that it will be at least two, and possibly five, years before the bequests made by the will can be paid. The delay is understood to be due, not to legal complications, which are all now settled satisfactorily, but to the difficulty involved in converting, without unreasonable loss, so vast an estate into current funds.

On Good Friday the Bishop made a visitation of St. Andrew's church, Harlem, and confirmed a class of 133. Before the laying on of hands the *Veni Creator* was chanted, with impressive effect. The candidates knelt by twos before the Bishop, who remained seated in his chair at the chancel gates.

On Easter Day a processional cross was used for the first time by the vested choir of the church of All Angels, a custom thus being adopted which is rapidly growing in other parishes.

The corporation of Trinity church has sold the greater part of the block bounded by Barrow, Washington, Christopher, and Greenwich streets, to the United States Government for $321,000. On the land thus transferred will be erected the new appraisers' stores of the Government.

At St. Chrysostom's chapel of Trinity parish, the Rev. W. Everett Johnson delivered an address to men on Easter Monday, taking for his topic, "Why I am a Catholic." The service was under the auspices of St. Andrew's Brotherhood.

On Easter Day St. Thomas' church used for the first time a new set of altar ornaments, consisting of a brass altar cross and handsome vases to match. Both Calvary church and Calvary chapel received gifts of brass altar crosses.

The annual dinner of the Alumni Association of the Episcopal Academy of Connecticut, was eaten at Delmonico's Tuesday evening of Easter week. Plates were laid for more than 50 guests. After dinner Mr. C. La Rue Munson, president of the association, made the opening address. He was followed by the Rev. Dr. J. S. Horton, so many years principal at Cheshire, who spoke of the proposed centennial celebration of the Academy in 1894. Other speakers were the Rev. E. S. Lines, rector of St. Paul's church, New Haven, Dr. H. Holbrook Curtis, Mr. J. E. Dill, and the Rev. E. J. Sandford. The latter devoted himself to the question of the Alumni Scholarship Fund.

On Easter evening a special musical service was conducted at St. Bartholomew's church, when the vested choir was re-enforced by that of All Souls' church, and the Church Choral Society.

The 47th annual meeting of the Protestant Episcopal Church Missionary Society of the City and Port of New York, was held Tuesday evening of Easter week in the lecture room of Trinity chapel. The Society sustains three stations along the water front of New York, at each of which there is a chapel and reading room. The reports of the missionaries for the year showed that the aggregate attendance at the Church service had been about 24,000, and the attendance at the reading rooms 40,680. At the Sailors' Home, No. 338 Pearl St., 702 sailors boarded during the year for a longer or a shorter period, and their money to the amount of $18,481, was cared for, and was returned to them when leaving. The treasurer reported the expenses of the Society to have been $12,359, and the receipts $11,654.

A little more than a month ago preliminary steps were taken for the consolidation of the House of Rest for Consumptives, with St. Luke's Hospital, as was described at the time in these columns. At a meeting of the trustees of St. Luke's Hospital on the evening of Monday in Easter week, the consolidation was finally ratified. The arrangements will go into effect on June 1st, the property of the House of Rest, valued at $100,000, being then turned over to the Hospital authorities. St. Luke's will thereafter undertake to care for consumptive patients, and will probably erect a special wing for the study and treatment of the disease. At least 40 beds will be kept for this purpose, and these beds will be endowed by any legacies that may fall to the House of Rest and be paid over to St. Luke's for the purpose of their maintenance. The final union of the two institutions lends emphasis to the idea of the removal of St. Luke's Hospital to a new site near the future Cathedral.

YONKERS.—St. John's church, the Rev. Alexander B. Carver, rector, was consecrated on the morning of Wednesday in Easter week.

MIDDLETOWN.—The Court of Appeals has affirmed the decision of the surrogate in the will of Sarah J. Mapes of Goshen, N. Y., thus securing to the Old Ladies' Home Society its special bequest of $4,000. The Home will also receive a part of the residuary estate, which will probably bring the total benefaction up to $5,000.

RYE.—The rector, wardens, and vestrymen of Christ church were made happy on Easter Day by the extinction of all debt upon the church property. In 1879 bonds were issued by Christ church for $17,000 to meet expenses of rectory, etc. A short time afterward $9,000 worth of these bonds were retired, and now the remaining $8,000 have been paid. The actual amount received on Easter Day was $8,230. This speaks well for the work of the rector, and for the liberality of the congregation.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

March 23rd, Bishop Whitehead made his annual visitation at Youngsville, the Rev. F. Woolcott, rector. The people of this mission are exceptionally active, and every year endeavor in some way to add to their church property. The latest improvements are a carved-wood bishop's chair, and altar and vesper lights. A strong effort is being made to clear off the small remaining indebtedness on the rectory. Two were presented for Confirmation

The Bishop then proceeded to Warren, where he confirmed one person in private and preached at the afternoon service. In the evening he visited Kinzua, a mission attached to the parish at Warren, and both are under the care of the Rev. Albert W. Ryan. Two were baptized by the rector. A very appropriate sermon was preached by the Bishop, after which he confirmed a class of 17. The next morning the Bishop celebrated Holy Communion, and confirmed another candidate, making a total of 18 for Kinzua. The clergy then returned to Warren where they were met by the Rev. F. Woolcott. Another candidate received private Confirmation. At the public service in the afternoon the Rev. P. S. Mesny was the preacher, and the Bishop confirmed a class of 23, making a total for Warren of 25, and for the parish and mission, 43.

The church at Warren has lately been frescoed and refitted. In consequence, the interior effect has been entirely changed, and the church has become very cheerful and inviting. At Kinzua, the work was begun with one poor family as communicants. The congregation has been steadily growing. Lately it was found necessary to enlarge the church. The interior was much improved, a tower added, and a vestry room will be built as soon as the frost will permit. A large Meneely bell has been placed in the tower through the generous efforts of the Rev. Chas. A. Bragdon, general missionary. Many things are still needed to furnish this chapel, among the rest a suitable font, but these will come in due season. In the evening of March 25th, the Bishop and clergy went on to Tidioute under the charge of the Rev. F. Woolcott. Here, too, many improvements greeted the Bishop. The interior of the church has been tastefully frescoed and a new roof, much needed, has been put on the church. The funds for this latter improvement were generously furnished by the Rev. Dr. S. D. McConnell, of Philadelphia, a former rector of this parish. A very pleasant service was held, the Bishop being the preacher; Confirmation was administered to two men. The next morning, Holy Communion was celebrated, after which the clergy separated, each going to his special field, and thus ended one of the Bishop's most successful visitations to Warren County.

CITY.—St. John's church has prospered greatly during the past two or three years. At a recent visitation of the Bishop, a class of 39 was presented for Confirmation, making 67 confirmed within a little over two years. The number of Baptisms during the same period has been over 100. A mission or branch Sunday school has recently been started in a hitherto neglected part of the city, which has already almost outgrown its present quarters. The parent Sunday school has an enrollment of nearly 300. The services on Easter Day were as follows: 8:00 A. M., Holy Communion; 9:00 A. M. Holy Communion (Church Home); 10:45 A. M., Matins (with Festival music); 11:00 A. M., Holy Communion; 3:30 P. M., Baptism; 7:30 P. M., Children's celebration. Additional interest was imparted to the services of the day from the fact that they were the last in the present church building. The work of demolishing began the next day, and work will shortly be begun on a new church which is expected to be a model of its kind, and will include Sunday school and all needed room for parochial purposes. The Rev. Geo. T. Rider, under whose rectorship the present church building was erected in 1858-9, was unable to be present, but he sent a letter full of interesting reminiscences, which was read to the congregation, and also his blessing and God-speed. Only a few are left of the "little flock" who seconded his efforts and shared with him in the joys and sorrows of his labors of love of a generation ago, but old and new gladly accord unto him the meed of praise for the good work then begun and wish him "good luck in the name of the Lord." Among those who took an active interest in the building and subsequent career of the present St. John's church, none were more prominent than the late John H. Shoenberger, whose noble monument St. Margaret's hospital will be, when erected. It stands within a stone's throw of St. John's church, of which he was for many years a parishioner and senior warden.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

DETROIT.—Easter indeed was a great day for St. George's church. At the early Celebration the church was filled with devout communicants. Morning Prayer was said at 9 o'clock. At the second Celebration, the church was crowded and a large number of communicants received. The altar was enriched by a magnificent display of flowers, nearly all memorials. The musical part was well rendered. Truly, it was a resurrection for this church which will soon stand among the first for devotion and sound Churchmanship. At the children's festival their offering was fifty dollars for foreign missions. The Sundayschool now numbers two hundred. A plain wooden cross was placed in the church, and each class brought up a bouquet and placed it on the cross, covering it completely. Evensong was choral, and well attended. On Good Friday, at the three hours' service, the church was well filled.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

PEORIA.—It was the first Easter in the elegant new St. Pauls' church, and both church and chapel, open as one room, were crowded. The chancel decorations were profuse and very beautiful. Bishop Burgess officiated, assisted by the rector, the Rev. S. G. Jeffords. In the evening the Bishop confirmed a class of seven persons; 23 had been confirmed last December. The music by the vested choir, assisted by seven ladies, reflected credit upon the director, Wesley S. Dowe, who volunteers his services through zeal for the cause. Holy Communion was celebrated at 6 A. M., 7 A. M., and 12 M. In the afternoon at 3 o'clock, Holy Baptism was administered to 15 or 20 children. At 4 o'clock there was a wedding in the church. At the annual parish meeting on Monday evening, it was announced that under the free pew system recently introduced, subscriptions had been obtained $1,100 in excess of the amount derived last year from the rental of pews.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

NEW ORLEANS.—The Rt. Rev. J. N. Galleher, S. T. D., visited St. Anna's church on Easter Sunday, and confirmed a class of 69, the largest in the diocese, and many of them adults. The church was most beautifully decorated. Crowds were unable to gain admittance into the church, the pews, extra chairs, and standing-room being occupied. The many improvements mentioned in a former issue were seen for the first time, but other improvements were made in the shape of a fine new carpet and magnificent bell, both of which came to hand only a day or two before Easter. The altar lights were lighted at both Celebrations and the rector stated that in the future his vestry wished them lighted at every celebration of the Holy Communion.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

WILMINGTON.—A new font has been placed in Calvary church, presented by the Saturday sewing school and St. Timothy's guild, of the parish; also a pair of altar vases on Easter Day.

A day nursery in connection with St. Michael's mission has been opened in the city under the efficient charge of Mrs. Goldsborough, the widow of a clergyman. It is supported entirely by free-will offerings, and is a work of faith.

St. Matthew's colored mission room has been fitted up in a very churchly manner with a handsome altar and other furnishings. The three hours' service on good Friday, conducted by the lay reader, Mr. H. F. Speakman, was very largely attended, and there is good evidence of a fair field for work among the colored people of Wilmington. The Bishop held the second Confirmation within the year, at Holy Trinity, Old Swedes' church, on the Tuesday in Holy Week and administered Confirmation to eight persons, making in all 21 confirmed.

The altar at the church of the Ascension, Claymont, has been enlarged with a retable, as a memorial to the late rector, the Rev. W. H. Moffet. A pair of brass vases have been given as a memorial of former parishioners, Mr. and Mrs. James Brown.

On Good Friday night, St. John's commandery of Knight Templars of Wilmington, attended divine service, according to their annual custom, at Trinity church, the Rev. H. A. Henry, rector. The clergy present were the Bishop of the diocese, and the Rev. Messrs. Henry, Howard, and Braddon. The regular vested choir rendered the service in their usual excellent manner. The Rev. Sir Knight Henry L. C. Braddon, rector of Delaware City, preached the annual sermon.

The Bishop held a supplementary Confirmation at Emmanuel church, New Castle, on Maundy Thursday, and confirmed two persons.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

INDIANAPOLIS.—The day was bright and lovely in this latitude. The churches were crowded and numbers were turned away. The floral decorations were of the loveliest character and not overdone. The Rev. A. W. Mann, the faithful missionary to the children of silence, presented a class of ten for Confirmation. He celebrated Holy Communion and held two services for his flock. He has here Prof. Morrow, a candidate for Holy Orders in this diocese, as an efficient assistant. Mrs. Mann accompanied him. Mr. Mann is a native of Indiana, was educated in her State Institution, and is president of its Alumni Association.

In all the churches in the city there were two or more Celebrations, and the number of Communions made was the largest in the history of the Church in Indiana. The Bishop took the early Celebration at Christ church, the mother parish of the city, Rev. J. H. Ranger, rector, and gave the Easter Salutation. There were two other Celebrations. At the 10:30 service many were turned away, and many stood through the entire service. The offerings were $200 for missions. The Sunday-schools of the parish and its mission, St. George's, entirely filled the church at 3 P. M., when a number were presented to the Bishop for the Roll of Honor, and an offering of $100 was made for missions. At 4:30 P. M. the Bishop confirmed a class of 19. The total offerings of the day were $400, all for missions and benevolent work. Mr. Ranger is doing a good work, and the parish was never in a more prosperous condition.

At St. George's mission, the Rev. John Brann, minister in charge, there were two Celebrations. The offering was $32, very large for this mission of working people, and the Sunday-school offering $26. On Palm Sunday evening 23 persons were confirmed at St. George's; the Sunday-school numbers 200.

At St. Paul's, Rev. Dr. Jenckes, rector, a congregation of 1,000 was in attendance. This parish has been struggling with a debt of $15,000, but is reaching the end of it, and this year hopes to get rid of it entirely and to spend a considerable sum in repairs. The Bishop was present at the Sunday-school celebration and addressed the school.

The Bishop was at Grace Cathedral at the 10:30 service, preached, confirmed three, and celebrated Holy Communion. The congregation was very large, the offerings $200, mostly for missions. The Sunday-school festival was in the afternoon and largely attended; the offerings of the children were for missions. The Rev. G. E. Swan is in charge, and his services have been most acceptable and greatly blessed. He has resigned the charge to devote himself to educational work in the diocesan school for girls adjoining the Cathedral, and the Rev. C. S. Sargent, recently of Vincennes, is to take his place.

At Holy Innocents', the Rev. E. G. Hunter, rector, a new stone font was presented by the children. The chancel has been redecorated and a new carpet put down by the ladies. The offerings of this congregation of working people were $130. At the evening service the Bishop confirmed 12. Bishop Knickerbacker was present and took part in seven services, celebrating twice, confirming four times, preaching once, and making an address at each service.

A Woman's Association has recently been formed to further the work of securing $10,000 for an Orphanage and Home for the Aged; great interest has been awakened. The outlook for securing the needed sum is most hopeful.

The trustees of St. Stephen's Hospital at Richmond have purchased the building they occupy for $6,000, paying down $2,500 of the amount. At a recent railroad accident near the city every bed in the hospital was needed for the wounded.

Lots have recently been purchased in Huntington and Mount Vernon on which it is hoped to erect churches at an early day. Three lots have been donated for the site of a church at Elwood, a growing town, and it is expected to secure lots in the spring at Kokomo and Anderson, and erect churches during the year. The outlook for the Church in Indiana was never more hopeful. The trustees of the diocese have recently sold the Episcopal residence on the Circle in Indianapolis for $35,000, and bought an elegant residence at 242 North Pennsylvania St. for $24,000. This will enable them to add $10,000 to the endowment of the diocese.

MICHIGAN CITY.—Easter was glorious from the rising of the sun to the going down of the same. The church was full of sunshine at seven o'clock, when the choir in Trinity began the processional hymn, and a large and reverent congregation joined with the rector in celebrating the Holy Communion. The Celebration was partly choral. The *Sanctus* was that one of Tours' which begins with a grand burst of "Holy" on the organ, said as plainly as anything without a tongue can say it, while the choir repeats softly, as an echo. At the *Gloria in Excelsis* the sun had moved so far round in its course as to throw upon the choir, through the beautiful south windows, a flood of colored radiance out of which came, in the grand harmonies of the old, familiar chant, "Glory be to God on high." It was a chorus of sound and color and sentiment filling eye and ear and heart with pleasure unspeakable.

At the second service the church was delightfully decorated with flowers. The work was done by the Altar Guild, and was highly satisfactory. The Easter music was rendered with a perfection and a spiritual devotion which made it a wonderfully effective aid to worship. Never was organ music more delicately sympathetic in accompaniments. The Easter offering was $250 in cash and $150 in increase of subscriptions.

The children assembled in the great choir room, and at seven o'clock they came out with banners, marched down the center aisle, up the sides, and into their places in the front seats. After an appropriate service, the rector made an address on the resurrection of our Lord; hymn 99 was sung, and then came the opening of the children's Lenten mite boxes. Then the offerings were presented at the altar. One hundred children had given $38.36, and the amount was made forty dollars, half for general and half for diocesan missions.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

WELLSBORO.—Among other services at St. Paul's church, the Rev. A. W. Snyder, rector, were Celebrations at 8 o'clock and at 10:30. The church was filled promptly at the second service, and every available space was occupied with chairs. The music was unusually good. The Easter offerings amounted to $2,800. It was by far the largest Easter offering ever made in the parish, and possibly was, this year, the largest made in the diocese. The offerings of the Sunday school children for missions amounted to $82.75. Among other gifts to the parish were richly embroidered white hangings by Mrs. Ferdinand Robinson.

LANCASTER.—Bishop Rulison visited the parishes in this city on Passion Sunday. In the morning he confirmed 41 persons at St. James', and in the evening 36 at St John's. Both parishes are in prosperous condition, and show a healthy growth from year to year. Evening Prayer has been said in St. James' chapel during the past year. This chapel is in a poorer part of the city, and the worshippers belong to the working classes. The hearty character of the services, and the earnest preaching of the young rector, the Rev. Percy Robottom, have increased the attendance until scarcely a vacant seat is to be found. It is earnestly hoped that St. James' will soon see her way clear to provide an assistant rector, so that the work may be still more effectively carried on. Without doubt, an independent parish could be started in the course of a few years.

St. John's has recently suffered the loss of a most valued member in Mrs. Mary Diller, widow of the late Geo. J. Diller, for many years a vestryman. Mrs. Diller entered into rest, March 19. The funeral, held in St. John's church on the 21st, was conducted by the rector, Archdeacon J. Edward Pratt, assisted by the Rev. Percy J. Robottom, of St. James'. Mrs. Diller had been a regular communicant of St. John's since its foundation in 1854.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

NASHVILLE.—The Easter services, in connection with the work of Hoffman Hall, were heralded to the world by the new bells, of which the one at St. Augustine's was rung for the first time at the late Celebration. At six in the morning there was a choral Celebration in Hannington chapel, at which the students of the hall and the communicants of the Church in Fisk University, made their Easter Communion. At 11 o'clock there was a second Celebration, at St. Augustine's. The choir, under the leadership of Mr. Oscar Mitchell, rendered the Communion Service of Tours in F. The whole service was very solemn and impressive. There were also services at Hannington chapel in the afternoon, and at St. Augustine's at night. It may be interesting to note that the new bell at the hall is the gift of the colored Sunday school of Emmanuel church, Memphis.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

TOLEDO.—At the Bishop's visitation on Palm Sunday and a few days before and after, there were confirmed in Trinity, 7; Grace, 15; St. John's, 4; Calvary, 4; St. Mark's, 4; St. Paul's, 22. Trinity, St. Mark's and Calvary are still vacant, but there is a good prospect that Trinity and Calvary will soon be supplied. Rev. Wm. Bodine, D. D., president of Kenyon College, has officiated for St. Mark's during Lent on Sundays, and for Trinity on week days in Holy Week. Calvary has kept up its service and Sunday School remarkably well with lay reading by Mr. Wm. Egleton. St. Andrew's Mission also is prospering with energetic work by the laity of Trinity. The laity in all parishes are as active as usual, but the Church feels sadly the depression of the protracted vacancies in three of the six churches.

Where are the parents willing to consecrate their sons to God in the highest, most useful, most enjoyable, and the best rewarded calling open to man?

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

RUTHERFORD.—The Rev. Mr. Clayton has been the rector of Grace church for six years; in that time he has not only removed a debt of $1,400, and built a beautiful addition to the church, but has built the parish up from the weakest in the diocese to one of the strongest, and in the same time has built up Trinity mission, Arlington, and St. Thomas' mission, Lyndhurst.

HACKENSACK.—Christ church was all glorious with music and flowers after the forty days of Lenten prayer. The church was filled at the early Eucharist. The second Communion, with vested choir, was also well attended. Dr. W. W. Holley preached. The offerings were over $1,000.

A branch of the Guild of the Iron Cross has been formed with 16 members. The object of the society is to promote temperance, reverence, and chastity among young men by the use of prayer and sacramental grace and the exercise of works of mercy. Members are pledged "1st, To resist the sin of intemperance and to use their influence to prevent the commission of this sin by others. 2d, To resist the sin of blasphemy, to honor God's name, and to bless their fellowmen. 3rd, To resist the sin of impurity in thought, word, and deed, and to use their influence to draw others from evil talking and immoral living. The anniversary is St. Paul's Day. The chaplain general reports 217 priest associates, besides the bishops, who are honorary chaplains; 657 crosses have been conferred during the year. The Guild numbers at least 3,000 members.

BELLEVILLE.—Easter at Christ church, Belleville, was a most glorious one. At the early Celebration and also at the later, there was a larger attendance than for years. The offerings were unusually large to meet the deficiency during the past year. The church starts out for another year entirely free from debt. The Ven. Archdeacon Abbott, the rector, preached the sermon, which was remarkable for its strength in dealing with the so-called higher criticism. In the evening the children held their Easter festival, when the church was again crowded.

NORWOOD.—The services in the church of the Holy Communion on Easter Day were as follows: 11 A. M. Morning Prayer with sermon by the Rev. N. Ludlum of New York, who was also celebrant; at 3 P.M. children's service. The procession of these little ones from the Sunday-school room to the west door of the church, singing the processional hymn, was very striking. The children at this service presented their offerings for foreign and domestic missions. This is their first effort to spread the joy of Easter to those who have not heard of their risen Saviour. The altar and chancel were beautifully decorated with Easter lilies and other choice flowers. The music throughout the services of the day was well and tastefully rendered, and reflects great credit on the organist and members of the voluntary choir.

TENAFLY.—The joy of Easter was realized in an unusual manner in the church of the Atonement. The services consisted of a largely attended Celebration at 8 o'clock, Sunday-school at 9:30, morning service with sermon and Celebration at 11, evening service at 3, in the mission chapel at West Tenafly, and children's service in the church at 5. They were all of the brightest and happiest description. Loving hands had decorated the chancel and sanctuary with choice plants and flowers, palms and callas, and ferns. The beautiful altar cross was framed in a back ground of Easter lilies, which, with some very large hydrangeas, had been sent by a kind friend from New York. A new altar-cloth and antependia for lecturn and pulpit of rich white silk, with stole, markers, and dossel to match, were used for the first time and dedicated to the service of God. They are the

gift of a loving and faithful daughter of the Church, Mrs. J. Hull Browning. At the children's service the singing was exceptionally good; the church at this service was crowded to the doors. The Sunday-school of more than 100 children filled the front seats, and the little ones, even the smallest, joined most heartily in the carols. The children's Lenten offering for domestic and foreign missions amounted to over sixty dollars.

NORTHERN TEXAS.

ALEX. C. GARRETT, D.D., LL.D., Bishop.

PARIS.—Both church and Sunday school had been looking forward to Easter Day with hope and expectation. At 11 A. M., Morning Prayer was said, and Communion service followed. 30 Knights Templar attended in full uniform and presented drawn swords during the recital of the Nicene Creed. The Communion service was mostly musical. In the afternoon a large number of Sunday school children and friends, met for a choral service. The offering of the mite boxes amounted to over $29 for the Domestic Missionary Society, from about 40 children. Evening service at 7:30 P. M., was a first effort for choral service by a small vested choir. One of the men was formerly a chorister in Chester cathedral, England. An organ of two manuals is purchased, to be completed by Trinity Sunday. The weather was all that could be desired even in the "sunny South," so the people could sing "Bright Easter Skies, Fair Easter Skies," in fact as well as imagination.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

KENOSHA.—On Easter Day at St. Matthew's, 100 communicants were counted at the early service. At 10:30 there was a second choral celebration. At 3 P. M., the Sunday school met for their choral service after which the scholars presented their missionary boxes, and received Easter eggs and papers. Their offerings amounted to $66.66. At 6:30 a most inspiring service was held for the Racine Commandery of Knights Templar, at which the rector preached a sermon on the "Christian Warrior." Full congregations attended all these services. The attendance for the day was nearly 1200. The offering for the General Fund and for missions amounted to $395.95. The music was in charge of Mr. J. R. McDowell, of the University School, who in six months has brought up the choir to a state of proficiency rarely attained in a provincial parish. St. Matthew's has great cause for joy and thankfulness in its fifty-first year. The rector, the Rev. H. Thompson, received a gift of $25 for new vestments.

WAUWATOSA.—Easter services were held at Trinity church, the Rev. E. P. Wright, D. D., rector, commencing with celebration of the Holy Communion at 7:30 o'clock, at which a large number was present. The Bishop visited the parish and held Confirmation at 4:00 P. M. at which service the choir of young ladies was supplemented by half-dozen of the younger members of the parish, who made their first appearance as a part of the choir. A handsome altar cross of brass, was presented by a member of the parish as a memorial. On Wednesday in Easter week, the children's carol service was held, when the mite boxes for mission were received and presented at the altar.

NATIONAL HOME.—Easter services were held at the Home chapel, commencing with the children's service at 10:00 o'clock, when the mission mite boxes were presented. The regular service followed with celebration of Holy Communion. A white altar cloth and lectern hanging exquisitely embroidered with crosses and passion flowers, and given in memory of the late Capt. Andrew S. Bennett, 5th U. S. Infantry, was first used at this service. A handsome and much needed font of carved oak, made by one of the veterans, has been added to the chapel.

OAK CREEK.—The work in this old parish is encouraging, regular services being held each Sunday, and the music rendered by a choir of faithful young women. At Easter a handsome prayer desk of oak was presented to the church.

BAY VIEW.—St. Luke's congregation enjoyed a series of Lenten services, which were highly appreciated, if the numbers attending are an indication. At Easter a fine bell weighing a half a ton, and cast at the foundry of G. Campbell & Son, Milwaukee was first used. An alms basin of brass inscribed to the memory of the late Bishop Welles was presented by the Bishop Welles Ward of the Guild. The Sunday school presented a litany desk of oak, and a friend sent a neatly embroidered mat of white, for use with the alms basin. Several new cottas for the choir were also acceptable gifts. A large number of the faithful at the Holy Communion; large attendance at the several services, and an exceptionally large offering, signify an encouraging spiritual growth in this important mission.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

ST. PAUL.—The Rev. J. A. Antrim, rector of the church of the Ascension during the past year, has been forced to resign and seek a change of climate for the benefit of his health, which has been poor for the last six months. His resignation was tendered some time ago, but it has only recently been accepted. The parish is at present in a very prosperous condition, and this is largely due to the fact that during the year of Mr. Antrim's incumbency, the church building has been so enlarged as to treble its seating capacity, with a corresponding increase in membership, and interest in church work. Mr. Antrim takes with him the good wishes of his people, and their hope that in his new work at Muncie, Indiana, whither he has been called, he may fully recruit the health impaired by his labors here.

The Lenten season was well observed throughout the city by the faithful. Several of the city rectors preached a series of sermons on the prevailing sins of the day. The Rev. Mr. Andrew's sermon on the sin of gambling created quite a sensation. On Palm Sunday the Rev. Dr. Wright told his congregation that the late Gen. Sibley, a vestryman in the Church for a number of years had bequeathed $500 which he intended to apply as a nucleus to the "Endowment Fund." He also informed them that they would find in their seats copies of THE LIVING CHURCH, and hoped every member would become a subscriber. Good Friday brought out large congregations in all the churches. The three hours' service was held at Christ church and the Good Shepherd, conducted by the rectors. Large numbers assembled to hear the story of the Cross.

Easter Day coming so early made flowers a luxury, yet the altars, fonts, and memorials of the faithful departed were tastefully decorated, if not quite as profusely as in former years. The music rendered by the vested choirs was of a high order, and reflected much credit upon their trainers. The number of communicants at all the celebrations was large.

The service at St. Paul's church was rendered by a vested choir of 50 voices under the direction of Prof. Yapp. A magnificent rendering of the Hallelujah chorus was given. The Knights Templar attended the late celebration in a body, and presented the church with a magnificent floral cross. The Sunday school children presented the church with a brass covering for the font. At Evensong the children sang their carols, and the choir boys were presented with medals. Master Madison carried off the gold medal.

At Christ church in the morning every available foot of space was occupied and many had to turn away. A choir of sixty voices sang the service, and fully maintained the high reputation it has achieved. The closing solo, "Sing ye, Christ is Risen," by Master George Nichols, was particularly good. Easter carols were the distinctive feature of the evening service in which the choir, with orchestra and organ, assisted the children. Medals were presented to the choir boys by the rector, the Rev. C. D. Andrews, as follows: George Nichols, Robert Temple, and Russell Gilfillan.

At St. John's church the services were largely attended and an excellent musical programme was rendered. Medals were presented by the rector at the close of the evening service to Russell White and Hiram Benedict for faithful service as choir boys during the past year.

Easter was the second anniversary of the institution of the Rev. John H. White as pastor of the church of St. John the Evangelist. When Mr. White took charge of the church the membership was small and the services sparsely attended. The membership has increased three-fold, and the attendance is now all the church can accommodate. The members of the parish are contemplating the erection of a new church A fine organ has been purchased and will be placed in the church by the 1st of May. They have one of the best drilled vested choirs in the State, under the direction of Mr. Wheeler, late organist of Calvary church, Chicago.

The rector of the church of the Ascension, West St. Paul, is awakening new life and zeal in this large parish. He is laying the foundation for a church on the outskirts, to be called "Trinity." Hon. Samuel Dearing has kindly given a lot for that purpose.

At St. James' chapel, since its removal to a more convenient location, the growth under the able administration of the rector, the Rev. C. E. Haupt, has been wonderful. This parish for the past ten years has been spiritually dead, many of the parishioners having strayed into dissent, but since the appointment of the present rector, have returned to the fold. Judging by the offering on Easter Day, over $250, it is safe to predict that the parish will soon become self-supporting. At the children's service in the afternoon over 100 children were present.

The offertory at Christ church, Easter Day, was over $2,000.

A pair of beautiful brass candlesticks were presented to St. John's church as a memorial, Easter Day.

ROCHESTER.—Easter Day services at Calvary church were notable in the history of the parish. The choir of 16 boys and six men, which has been recently organized under the direction of Prof. William Wilmot and Miss Brackenridge, appeared for the first time in vestments. Their singing was excellent and added greatly to the service. The congregation numbered nearly 300. Every pew was filled, leaving numbers standing. Over 60 communicants received. The Easter offering amounted to $200. The usual Sunday school festival held in the church at 3:30 P.M., was largely attended. The children's Lenten offertory boxes for domestic and foreign missions were then opened. The offerings amounted to $26.50, an increase of $6.50 over last year.

JANESVILLE.—An altar and hymn tablet of oak, finished in natural color with oil, made by the Phœnix M'f'g Co., Eau Claire, Wis., have been presented to St. John's church, during the past year. They are beautiful in style and finish, and so satisfactory in prices, that they speak well for the work of this western firm.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

WASHINGTON, D. C.—The Rev. John W Phillips, rector of Grace church, died at his home, Easter morning, at the age of 70 years. Mr. Phillips had been a resident of Washington for about 11 years, and was very well known among the clergy and Church people. He was a native of Tenn., but resided during the greater part of his mature years at Austin Tex., which city he still regarded as his home. About 1877-'78, he was in charge of the church at Lockport, Ill., and subsequently rector of St. Paul's church, Springfield, Ill., until he came to Washington to join his son and daughters. For several years he has been in charge of Grace church, was actively engaged in his duties as rector and hopefully planning for the future of his parish almost to the day of his death.

BALTIMORE.—A Passion service was held at Grace church, the Rev. Arthur C. Powell, rector, on Good Friday. For seven years this service has been held, with large congregations.

At St. Paul's church, on Easter Sunday, offerings were made for the memorial window to the late Bishop Whittingham, to be erected by the children of St. Paul's parish. Bishop Whittingham was consecrated in St. Paul's church in 1840.

St. Stephen's church, the Rev. Dr. Lewis DeLew, rector, has been presented with a beautiful altar cross of brass.

On Easter Sunday, at the morning session of the Sunday school of St. Mark's church, the rector, the Rev. George F. Plummer, was presented with a black silk stole by the teachers and pupils, in appreciation of his work among them. The Rev. George F. Plummer terminated his services as rector of St. Mark's, the following day, Easter Monday. He has accepted a call to the church of the Good Samaritan, Corvallis, Ore., and left for his new field of labor on the Tuesday in Easter week. He has been rector of St. Mark's for seven years. Regret is expressed at his leaving. During his rectorship a new rectory has been built.

Mrs. Sarah A. Paine, mother of the Rev. Robert H. Paine, rector of Mt. Calvary church, and widow of the late Capt. Amasa Paine, U. S. N., died Saturday March 21st at the rectory of Mt. Calvary church. Mrs. Paine was eighty-three years of age. She was an elder sister of the late Bishop George Burgess, of Maine, Bishop Alexander Burgess, of Quincy, and Thos. M. Burgess, for thirteen times mayor of Providence, R. I. She was the daughter of the Hon. Thomas Burgess, for many years judge of the municipal and probate courts of Providence. The funeral services were held at Mt. Calvary church; the burial took place at Providence, R. I. Mrs. Paine's husband died in 1863.

In several of the churches, on Easter Sunday, hymn-tunes composed by the Rev. J. S. B. Hodges, S. T. D., rector of St. Paul's church, were sung, The recessional hymn "Ye Happy Bells," by Dr. Hodges, formed the principal selection at Grace, Emmanuel, and other Sunday schools. The beautiful carol has the true Easter ring in its joyous measures.

WASHINGTON.—Mr. Walter Goold has been appointed organist of Epiphany church. Mr. Goold is from Portland Me., where he was for nearly twenty years organist at St. Luke's Cathedral.

PETERSVILLE.—A new church for the congregation of St. Mark's will soon be built. The service on Easter Sunday was the last to be conducted in the old St. Mark's. The contract has been awarded to Mr. Duvall, who will immediately begin work.

ADAMSTOWN.—The vestry of St. Paul's church have purchased for $250, a piece of land upon which they intend to build a rectory as soon as a sufficient amount of funds can be raised.

WOODVILLE.—Easter services in St Paul's parish were more than usually interesting and successful this year. Both churches were decorated with flowers. The altars were covered with frontals, which had been skillfully embroidered by ladies of the parish. At St. Paul's church, the offering amounted to $198, which was made up to the $200, asked for by the rector.

UPPER MARLBORO.—The Easter services at Trinity church were attended by large congregations. The recent improvements to the church were conspicuous. The rector preached an impressive sermon, and the large choir sang the Easter music in a manner that was highly creditable. The offerings amounted to about $115.

ANNAPOLIS.—At St. Anne's church, the Rev. W. S. Southgate, D. D., on Easter Sunday, the services were solemn and impressive throughout. The rector preached an impressive sermon. The new memorial pulpit, presented by the late Mrs. Adaline

Dewees, wife of Judge Oliver Miller, was used for the first time, and also the hanging dossel, in the rear of the pulpit, the gift of several young ladies of the parish. The Sunday school festival, with the presentation of the children's offerings for the year, took place in the afternoon. The offerings amounted to $91.26; and for the day a total of $134.54.

OLNEY.—At a called meeting of the vestry of St. John's church, resolutions relative to the death of the Rev. Orlando Hutton, D. D., were adopted. Dr. Hutton was the first rector of St. John's, and continued in charge from 1845 to 1861, when other pastoral duties required him to relinquish it.

BROOKEVILLE.—The funeral of the Rev. Orlando Hutton, D. D., took place from his beautiful home, "The Cedars," on Monday, March 16. The Rev. W. H. Laird, rector of St. John's, Olney, read the service, assisted by the Rev. Messrs. W R.B. Turner and Hall Harrison.

CUMBERLAND.—On Easter Day, eloquent sermons were preached by the rector, the Rev. Clarence Buel. The music at all the services was up to the high standard to which it has been raised by the organist, Mr. Ernest Shower, and his excellent choir. The offerings for parish purposes amounted to $500.10. This exceeds by nearly $100 the offerings of Easter, 1890. There was used for the first time, a handsome set of hangings for the litany desk and pulpit, and an altar cloth, gifts of Miss E. A. Cartwright, of West Chester county, New York. There was also used for the first time, a full set of altar linen, a gift to the church, from the Misses Mazie and Columbia Bruce. a memorial to their father, the late J. J. Bruce. A handsome font cover, given by St. Catharine's Sunday school class, (Miss Columbia Bruce, teacher) was also in position.

LUTHERVILLE.—Services were held in the church of the Holy Comforter, this village, on Easter Sunday afternoon. The Rev. W. H. H. Powers, rector of Trinity church, Towson, preached. Holy Communion was celebrated at 7:30 o'clock. A handsome lectern hanging, the work of one of the ladies of the congregation, was used for the first time.

CURTIS BAY.—Members of the church are looking forward to an early start in the building of the church and rectory in this manufacturing town. The Rev. Theodore Gambrall, D. D., is in charge of the work. The church is to have a seating capacity of 400. The proposed site commands a view of the Patapsco river, Chesapeake Bay, Fort McHenry, and all the shipping of Baltimore and the manufactories that line the river, with Baltimore in the distance.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—A few minutes before the midnight hour which marked the close of Lent and of Holy Week, the Young Men's Guild of the church of the Saviour ascended the high tower, and, as the stroke of 12 vibrated on the air, joined their voices in an excellent anthem heralding the Resurrection of the Saviour, and the commencement of Easter tide; other hymns appropriate to the festival were given, accompanied on the cornet by Mr. Lewis of the guild, the whole music being under the supervision of Mr. Stevenson of the choir. This is the second year this service has been held.

On Easter Even, Bishop Whitaker visited St. Mark's church, and administered the rite of Confirmation to 51 candidates, one of whom was the little son of the rector. There were five celebrations of the Holy Eucharist on Easter Day, when the total number who received was about 650. The floral decorations were superb, but confined exclusively to the altar and sanctuary. The magnificent altar was ablaze with light at the solemn high Celebration, when the Rev. C. H. DeGarmo was celebrant, the rector, the Rev. Dr. Nicholson, deacon, and the Rev. F. A. Sanborn, sub-deacon. The rector preached the sermon.

The were also five Celebrations at St. Clement's church on Easter Day, the last one being a solemn high Celebration. The Rev. Father Field preached, and during his discourse criticised the way some of the members had observed the Lenten season, abandoning the services of the sanctuary in Holy Week in order to witness a spectacular tragedy.

At the church of the Ascension the vested choir was decidedly strengthened by the addition of two female contraltos; this is the first time this blending of voices has been tried in the city. After the processional hymn was ended, the choir rendered a grand *Te Deum* as the Introit. A mitre, beautifully carved in stone, has recently been placed over the bishop's seat in the chancel; it was the gift of a parishioner in memory of a deceased child.

As stated in these columns last week the church of St. Simeon was formally opened on Easter Day. The building is Gothic in architecture, and is of Pennsylvania blue marble lined with Ohio buff brick, giving an interior unsurpassed for harmonious effect in the diocese. The oaken reredos and pulpit, the brass lectern and mosaic chancel floor, add to the beauty of the structure; these are mainly gifts from the Sunday school classes. The Bishop's chair is highly prized as a gift from the family of the late Bishop Stevens; and the organ yet to be erected will be a memorial to a father's memory. Memorial windows will soon be added. The opening sermon was delivered by the Rev. Elgar Cope, the minister in charge, from the text, which is cut in stone over the chancel arch, "In this place will I give peace, saith the Lord of Hosts."

In all the city churches very large congregations were in attendance, and the offerings large, notably so in several parishes. At the church of the Saviour over $3,500; Grace church $3,600, principally for endowments; and at St. Stephen's, $1,500 for the same object.

At the church of the Epiphany a handsomely embroidered altar cloth, (noticed in our issue of March 7), the gift of a member of the parish was used for the first time; and at the church of the Beloved Disciple, new vestings for the chancel, were also displayed; they are of white silk elaborately embroidered in gold and rose-colored silk.

On Easter Monday evening, the parish building of St. James' church, 52nd st., West Phila., was formally opened, when Bishop Whitaker made the address. The Rev. G. J. Burton, and the Rev. W. W. Taylor assisted in the services.

The Church Home for Seamen, (noticed in our issues of March 14th and April 4th), was dedicated April 1st, the Rev. Dr. Vibbert making the first address, followed by Bishop Whitaker. Mr. Charles Struck, an old seaman, has been placed in charge of the institution. Board and lodging will be furnished at 75 cents per day, or $5 per week.

St. Luke's parish house is nearing completion; the guild house of St. James' church is now under way, the foundations having been laid some months since; and a rectory and parish building for St. John's, will be erected the present season.

The large four-story brick dwelling house and lot, No. 708 Spruce st., 24 3-4 feet front by 250 feet in depth, has been purchased by the Church Training School for the sum of $15,000.

The will of Maria E. Swann was probated April 3rd, and contains a large number of bequests. Among these are three to clerical friends; to the Society for the Advancement of Christianity in Pennsylvania, $1,200; to the Episcopal Hospital, $1,000; to the Bishop White Parish Library Association, $800; and the same amount to the Female Prayer Book Society.

Bishop Whitaker has forbidden Father Ignatius preaching the series of sermons at the church of the Ascension, as announced some weeks ago.

WAYNE.—The chimes of St. Mary's memorial church, which were put in place by Henry McShane & Co. of Baltimore, were rung on Easter Day for the first time. The belfry is in the tower, 80 feet in height, and the bells, of which there are ten, are of a soft and pleasing musical quality. The largest bell, E, was presented by the rector, and bears the inscription, "Presented by Thomas K. Conrad, D. D., First Rector St. Mary's Memorial Church, Wayne." This is known as the Rector's Bell, and can be tolled. The F sharp bell, which weighs 1,550 pounds, is known as the Wootton Bell, and bears the inscription, "Wootton Bell, presented to St. Mary's Memorial Church by George W. Childs, Easter, 1891." The third, fourth, and sixth bells were presented by the congregation. The fifth is a thank-offering by the rector, and the seventh was given by Mrs. Conrad, and is inscribed, "Presented to St. Mary's Memorial Church by Annie Frazer Conrad, Easter, 1891." The eighth was presented by the children of Mr. J. A. Bailey, and has this inscription, "Presented to St. Mary's Memorial Church by Bessie Ray Bailey and Julius A. Bailey, Jr." The ninth was given by the children of the Sunday school of St. Mary's parish, and the tenth has this inscription, "Presented by the children of Mr. R. Emott Hare." The services during the day were attended by large congregations. The Sunday school exercises took place in the evening, when there were carols by the infant class, singing and concerted recitations by the school, awarding of prizes, and addresses by the rector and others.

BRISTOL.—At the annual meeting of the vestry of the church of St. James the Greater, held on Monday in Easter week, the Rev. W. L. Kolb presented his resignation as rector, to take effect May 1st, on account of ill health.

MASSACHUSETTS.

The committee appointed to draw up suitable resolutions upon the death of Bishop Paddock, have made the following report, which has been already published in the daily press:

The clergy and laity of the diocese of Massachusetts assembled at the funeral of their beloved Bishop, the Rt. Rev. Benjamin Henry Paddock, D.D., desire to make record of the affectionate regard in which he has been held, and of their sincere honor for his memory. For more than 17 years his time and thought and labor have been given unsparingly to the work of Christ in the churches under his charge. He has freely spent and been spent for them. His pure and blameless life has been their light and treasure; and now that he has gone from us the diocese laments as one who mourn a father and a friend. Bishop Paddock's life was all bound up in the Church, which he completely loved.

The diocese offers its respectful and affectionate sympathy to the bereaved family of our good Bishop, and thanking God for him and his long service, undertakes with new faith and courage, because of his faithful and courageous life, the work which it has still to do for Christ and man.

The Episcopal Church Association also adopted a most appreciative minute of the late Bishop, and voted to place a portrait of him in the rooms of the association.

LENOX.—Trinity church has received from Mrs. J. F. Crafts, the gift of a valuable piece of land, adjoining the church edifice, and at an early date, a rectory will be built upon it by the parish.

CAMBRIDGE.—St. Bartholomew's mission which under the charge of the Rev. Dr. Haskins has grown and prospered to such an extent that its present quarters are insufficient for the accommodation of the increasing congregations, has recently been given the sum of one thousand dollars, which will be used in erecting a church building.

ROSLINDALE.—Miss Cora V. Brown of Boston Highlands, has presented the church of Our Saviour with a beautiful and costly set of altar and pulpit hangings for Advent and Lent; the designing and needle work being artistically done by the Sisters of St. Margaret.

BOSTON.—Mrs. J. L. Gardner has given to the church of the Advent, a reredos of exquisite design and workmanship. It fills the space in the rear of the altar, rising to the height of 20 feet, and is made of Caen stone and marble. The statue of the Virgin Mary is upon one tower, with statues of saints on the others. Its weight is 40 tons; before it was erected, the foundation of the church was duly strengthened.

The largest offering at Easter throughout the diocese was made at Grace church, New Bedford, and amounted to $18,000. St. John the Evangelist's raised $6,000. St. Paul's, a little over $2,500, and St. Matthew's, South Boston, $1,240.

Trinity Home, which is under the charge of Trinity church, is carrying on a much needed work and now a proposition is on foot to increase its usefulness. At present, among its department of work, is a day nursery and laundry, where employment is provided for twenty-five poor women. The men's department has been encouraging, but it is hoped to improve this in many ways and an interesting entertainment will soon be held for this purpose.

On Easter Monday, the rector of Trinity church entertained at the rectory, the young men of his parish. About 150 were present.

The Sunday school building tower, and porch of the church of the Advent, now in process of erection, are to be built from designs furnished by Messrs. Sturgis and Cabot, and are the gift of parishioners. The reredos in the sanctuary of the church, now being put in place, is designed by the London architects, Messrs. Ernest George and Peto, and presented to the parish by Mrs. John L. Gardner, under whose superintendence it is being built. It is constructed of the white Caen stone of France, and is in the Flemish gothic style. There is a strong effort being made by the various organizations of the church, and it will doubtless be successful, to raise the money required to complete the splendid window at the west of the nave, as a memorial of the Rev. Dr. Croswell, the founder of the parish. It is a source of congratulation to the corporation that there is no debt upon this magnificent edifice. The Advent now reports, next to Trinity church, the largest number of communicants of any city parish.

LYNN.—The Rev. Paul Sterling after three years of a successful rectorship, has resigned the charge of the church of the Incarnation. His resignation will take effect July 1st,

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—Easter offerings at the church of the Reformation were partly devoted to the fund for the purchase of a building to be used as a parish house, an object for which the rector, the Rev. John Bacchus, D.D., has been long and vigorously at work.

The crowds endeavoring to gain admission on Easter morning at the church of the Holy Trinity and at St. Ann's church, were so great that it was found necessary to issue tickets to the regular parishioners to insure their gaining access to the service. St. Ann's, which seats 3,000 persons, was filled before the front doors were opened to the general public.

Bishop Littlejohn confirmed 39 persons at St. John's church, the Rev. Geo. F. Breed, rector, on the evening of Easter Day. The Easter offerings of $1,300 were devoted to the debt of the parish.

St. Peter's church, which made a special effort during Lent to pay off the remaining indebtedness of $11,355 on its parish building, received in the Easter offering $13,500, enabling it not only to remove the debt, but to provide for several needed parish objects.

A Hungarian Greek Church is to be established in Brooklyn, and it is said to be the only one in the State. The Rev. Alexander Dzubay, a Hungarian priest of the Orthodox Greek Church, has purchased a building from the Lutherans in Leonard st., for $9,000. It is not contemplated that services will be begun before January, 1892. There are some fifty families of Greek Christians in that part of the city.

Some little time ago Archdeacon Stevens arranged for the holding of services for deaf-mutes of Brooklyn at St. Mark's church, through the courtesy of the authorities of that parish. The services are under the charge of the Rev. A. T. Colt of Dr. Gallaudet's Church mission for deaf-mutes, and

are held on the first and third Sunday afternoons of each month. Deaf-mutes from all parts of the city come together there, the attendance being fairly regular. The service is conducted in silence, and entirely through the medium of signs.

On Easter Day several gifts were presented to St. Chrysostom's, including a new lectern and litany desk, with lectern Bible and litany service book, altar linen, and pair of altar vases.

The church of the Good Shepherd was overcrowded on Easter, demonstrating the need, long felt, of a new church building. The Easter offerings were devoted to the building fund for the enlargement of the church.

At Christ church, a new chime of fifteen bells was rung for the first time on Easter Day. They were made by Harringtons,the English firm, and put in place by one of their workmen. All but four are memorial gifts. The tone is soft. The offerings of Easter amounted to over $4,000 for the benefit of the church and rectory. In addition to this, a somewhat singular offering was made in the shape of jewelry and ornaments which were placed in a basket outside the chancel, the proceeds to be devoted towards the purchase of a new burial plot in Mt. Olivet Cemetery for charity burials.

Easter offerings at St. Ann's church, the Rev. Dr. Reese F. Alsop, rector, amounted to over $3,000 and were devoted to meeting current parish needs, and the expense of repairs on the church edifice.

St. Thomas' church, the Rev. Dr. James Clarence Jones, rector, is rapidly growing from a mission into a self-supporting parish. It has at present nine organizations, all vigorously at work. The Sunday school lately raised $111.26 toward paying for the new church organ. A sewing school recently begun, numbers 10 teachers and 20 active members. The Knights of Temperance hold monthly meetings. A society of ladies, pursues systematic visiting among new comers in the neighborhood, and last year made 276 calls, including visits to the sick.

Grace church on the Heights has lost its lately arrived assistant minister, the Rev. Frank P. Clark, who has accepted an election to the rectorship of St.George's church, Lee, Mass., and enters upon his duties during the present month.

BAY SHORE—An organization known as St. Peter's Brotherhood has been started in St. Peter's parish, the Rev. C. H. Schultz, rector. Its object is to encourage boys to attend Sunday school and church regularly. All baptized boys over twelve years of age and residing in the parish are eligible for membership. Social meetings are held weekly,at which the rector is present, leading the boys in athletic exercises for amusement and recreation.

NORTHPORT.—The new rector of Trinity church, the Rev. William Holden, formerly of St. Stephen's, Florence, N. J., has just entered upon his duties. This church, planted a short time ago as a mission of the neighboring parish of Huntington, under the energetic rectorship of the Rev. T. M. Peck, is now independent and possesses a neat church building, designed by William Halsey Wood, one of the competing architects of the New York Cathedral. The town is rapidly growing, and the young parish is in a most flourishing condition, ready for earnest work of the new rector.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

WALLINGFORD.—On the evening of Friday, March 20th, the parish of St. Paul's held a most interesting service in the celebration of the 150th anniversary of its organization. A number of clergy took part in the service, and the sermon, historical in character, was preached by the rector, the Rev. J. E. Wildman. The concluding paragraph gives an idea of the zeal and growth of the parish:

"Nor has there been a want of proportionate expansion and growth in spiritual concerns, as is witnessed to in the fact that the sixty-five communicants of 1841 have multiplied to 310 now, a net gain in 50 years of a little over 375 per cent. Thus can we look to-day on St. John, the Evangelist's, Yalesville, an outgrowth of St. Paul's, organized 1871, with its church and rectory and 30 communicants; St. John's, North Haven, with its fine brick church and rectory, and 194 communicants; St. Peter's, Cheshire, with its equally fine brick church, parish building and rectory, and 224 communicants; St. Andrew's, Meriden, whose six families and 14 communicants of 1770, had so increased by April, 1789, that they formed themselves into an independent parish, which now has an elegant stone church, a capacious parish house, noble endowments, grand trusts, and 673 communicants; and St. Paul's, Willingford, as we have described it—I say, as we look on all these results, and compare them with that little beginning of 150 years ago, we may well thank God and bless His holy name that He has thus nourished His choice vine planted in this new land."

SOUTH DAKOTA.

WM. HOBART HARE, D.D., Bishop.

YANKTON.—A correspondent sends the programme of Easter services and music in Christ church, and remarks that good congregations nearly filled the church, though the weather was the most unpleasant for Easter Day that had been experienced for many years. The parish has recently suffered a great loss in the death of the Hon. Geo. H. Hand, senior warden. He died at Pierre in March last.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—On Palm Sunday evening at Grace church, 21 persons were confirmed which made 27 for this year. At the Holy Communion on Easter Day, not a soul left the church; the whole congregation remained while the communicants came to the altar. This is usual in Grace church.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

The noon-day Lenten services to business men, held by Bishop T. U. Dudley, closed Saturday, March 21st; the attendance throughout was unusually large, many non-church-goers being present each day.

Confirmations by the Bishop for Holy Week were as follows: Palm Sunday at Christ church, morning service 23; evening service at St. Paul's church 41; Tuesday night at Trinity church 1; Wednesday night at St. Andrew's church 43; Zion church, Thursday night 8. Total 116.

Good Friday night a memorial service was held at St. Paul's church in memory of Rev. Stephen Elliott Barnwell, late rector of St. John's church, who, with his son, was killed by the cyclone which passed over this city one year ago. A vast congregation assembled to participate in the service. Bishop T. U. Dudley delivered the memorial sermon. It was an eloquent tribute to the memory of this sainted servant of the Lord Jesus Christ. The clergy who joined in this service were the Revs. C. E. Craik, Geo. C. Betts, G. C. Waller, R. N. Brooking, G. G. Smith, E. T. Perkins, and E. Percy Gordon.

LEXINGTON.—For two years the vested choir of St. John's church has been growing more and more skilled in rendering the services, until now it is able to sing with accuracy and expression,a Mass as difficult as the new Communion service by S. B. Whitney, which was rendered with marked skill on Easter Day. This was sung at both choral celebrations, at 6 A. M. and 11 A. M. This service by Whitney is, as has been said, a happy blending of the ancient Gregorian and the more florid methods of the continental harmonists. It is profoundly religious as an interpretation of the sacred office, while it is a masterly expression of the divine art in its highest forms. This choir is the happy possessor of an exceptionally fine soprano, and has been blessed with the services of a most skilful, proficient, and devout choirmaster of whom it is now to be deprived, as the exigencies of business have caused his removal to Cincinnati, where St. Luke's church has been fortunate enough to secure his services. Choral Evensong was rendered with a crowded congregation at 4 P. M. The organ was accompanied by the cornet in the processional hymns at all services. The decorations were white lilies, and many lights, a large paschal candle lifting its brightness high above the altar. Incense was offered.

The Standard (Baptist), commenting on an article by Mr. MacQueary in a late issue of *The Arena*, "Shelley, the Skeptic," says: "One is led to wonder, after glancing at it, that there should have been any necessity for sitting gravely to discuss whether the accused is in the faith or not, after such a manifest confession of guilty on the part of the panel itself."

Most of the miracles our Lord wrought were *healings*, and I find no more difficulty in accepting them (*i. e.*, as such) than I do in accepting the extraordinary mental cures so familiar to medical science. . . . . The account itself says the girl (Jairus' daughter) "was not dead but asleep," *i.e.*, in a swoon. The other instances (the widow of Nain's son and Lazarus) are found in writings whose authorship and date are so uncertain that not much importance can be attached to them, but they *may have been cases of suspended animation*, like the others which the simple-minded narrators mistook for resurrections from the dead. . . . . The natural miracles, stilling the storm on the lake,feeding the five and the four thousand, etc., *owing to their uncertain authorship*, cannot be accepted by a critical mind.

The stories of the birth of Jesus are to him wholly untrustworthy. Physical evolution simply reached perfection in Jesus of Nazareth. He was merely *perfect man*. All this is to 'remove all the objections or difficulties which troubled Shelley.' But what if in adjusting the Bible to such errant minds as poor Shelley's we *remove* the gospel itself? 'Let the dead bury their dead,' said Christ, 'but go thou and preach the kingdom of God.' "

A THIRD stage in the rehabilitation of the ancient Priory church of St. Bartholomew the Great, Smithfield, was reached March 14th, when the newly-restored south transept was consecrated by the Bishop of London. At the time of the Reformation the priory was one of the largest, and as it is still (so far as it exists) one of the oldest, examples of Norman architecture in the kingdom. With the dissolution of the monasteries came the parcelling out of its lands and buildings. The Lady chapel has been part of the premises of a fringe manufactory; a blacksmith's forge and dwelling stand on the site of the north transept; rows of houses occupy what was the north aisle, and enjoy a melancholy prospect over the burial-ground that once was the floor of the nave. Since 1863 some £11,500 has been expended on the work of restoration, and on the present scheme, of which the restoration of the south transept is but a part, an expenditure of £13,200 is contemplated.

THIS is the Jubilee year of Leeds parish church, which was consecrated on September 2, 1841. The event is to be commemorated by an octave of special services extending from July 12 to 19. The Archbishop of Canterbury has promised to preach the opening sermon on the 12th, and the pulpit will in all probability be occupied during the week by various dignitaries of the Church, several of whom have been vicars of Leeds. An effort is to be made to secure the presence of as many Bishops and clergy who have been connected with St. Peter's, at Leeds, during the last fifty years as is possible. The former vicars of Leeds who now survive are the Bishop of Hereford (Dr. Atlay), the Bishop of Chester (Dr. Jayne), and the Dean of Worcester (Dr. Gott). The present vicar (the Rev. Dr. Talbot), in a preliminary mention of the event in the *Parish Church Magazine* for March, expresses a hope that all connected with the Church, in looking forward to their summer plans, will bear the announcement in mind.

THE *Essex County Chronicle*, in an appreciative memoir of the Rev. George Cressner Tufnell, the rector of Little Easton, and brother of a former Secretary of State for the Home Department, says: "On one occasion when the Prince of Wales was on a visit to Easton Lodge, it was intimated to Mr. Tufnell that his Royal Highness would attend the service at the church on Sunday morning, and it was suggested that the proceedings should be somewhat shortened. Mr. Tufnell declined to take the hint, saying that he had his orders from a heavenly Prince, and that he saw no reason for shortening the worship of God because of the presence of an earthly Prince. H.R.H. went to the church, and was so pleased with the rector that he expressed a wish to be introduced to him."

THE work of restoration to be carried on at Canterbury cathedral, comprises a new roof over the cloisters and a concrete bottom to the floor of the auditorium. The front of the cathedral, near the north Norman tower, is being restored, and when this is completed, steps will be taken to arrest the decay of the south front, restored in Dean Alford's time, which is mouldering away from the softness of the Caen stone then used. The works, which will be spread over several years, are being designed and carried out in accordance with the advice of Mr. Ewan Christian.

WORKMEN have for some time been engaged at Durham Cathedral in opening out a passage way at the south side of the Galilee Chapel, underneath what is known as the Monk's Gardens. When the débris had been cleared, a long passage some sixty yards in length and five feet in width was revealed. Among the rubbish was found a *domus ultima*, or small-ridged grave cover, and carved stones, which bear evidence of being the work of the twelfth century. The passage extends further to the south, and in one of the prebendal stalls is a staircase which apparently leads to the subterranean road already mentioned.

A CORRESPONDENT of *The Oxford Magazine* gives, on the authority of Dr. Bloxam, an account of a remarkable breakfast party in Magdalen College at which Keble and Wordsworth met. Keble, as Professor of Poetry, had, the day before, in his Latin lecture in the theatre, occasion to mention and eulogize Wordsworth. Wordsworth asked him for the passage about himself and a translation of it. "I want it," he said, "to take it home and show my wife, for she will never believe that I am anybody."

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REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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OF the false as well as the true, the old adage may be quoted: "There is nothing new under the sun." Every generation witnesses the revival of some forgotten, man-made theory about things of which man can possibly know nothing except by revelation, and to the understanding of which he can add nothing, though he were to bray his brains in a mortar with a pestle. The strangest thing about it is, the generations of heretics are sublimely indifferent to the fact that their vagaries are as old and senseless as the attempt to square the circle, or to find the secret of perpetual youth.

THERE is the denial of the resurrection of the body, for example. It assumes that a "spiritual body" is not a body at all; that material substance is incompatible with the complete and perfect existence of the spirit. St. Paul's expression about "this vile body" is quoted by those who have little Latin and less Greek, and the ideal of "pure spirit" is offered in the name of the "higher criticism," with which it has nothing to do. This is the old Manichaean heresy, a shrewd adaptation of Gnosticism, which is as old as the Gospel according to St. John, as old as Dualism, and how old that is no man can tell.

THE philosophy of Dualism was an attempt to explain the existence of evil, and it might be called the short and easy method. It postulated the existence of two gods; the good and the bad; the god of light and the god of darkness; the god of spirit and the god of matter; and between the two there was conceived to be eternal antagonism. The "vile body" was the creation of the god of evil, in which the soul, an emanation from the god of good, had been imprisoned; hence the conflict between the flesh and the spirit, from which death would free the spirit. The tendency of this teaching was, on the one hand, to asceticism, or injurious neglect of the body; on the other, to the disregard of all moral law in the indulgence of all lusts of the flesh, in which, it was held, the spirit could not participate.

THE evil influence of this vicious principle, which may well be called "the doctrine of devils," has been felt in every age of Christian philosophy. It survives still in more than one tendency of modern thought; in nothing, perhaps, more actively than in shaping the conceptions of men regarding the resurrection. This, together with the opposite and almost imbecile doctrine that the identity of the glorified body depends upon the gathering of every atom of matter of which the body was composed when laid in the grave, accounts for the popular notion that the resurrection can be nothing but the rising of the soul to a new life. The idea that we are to have real bodies in heaven is not "philosophical." It is too gross; matter is still associated with evil, or considered as one of the conditions of an imperfect state of the soul.

BUT what after all, can these philosophies tell us about matter? Without any "speculative thought" we know that matter is one of the factors of our existence now, and we have nothing but revelation to show us what shall be hereafter. We have not arrived at the first principles of this element of our being, in this world, and shall we presume to pronounce upon our relation to it in the world to come? What transformations are possible to matter here; what changes from deformity to beauty; from ponderable substance to imponderable force; from inertia to action; from death to beautiful life, each advent of spring-time is a witness. Why should we doubt, that when this mortal shall have put on immortality, it shall be in a glorified body, real and substantial, but with new powers and without the limitations of its present state? "We shall not all sleep but we shall all be changed."

A SERIOUS ISSUE.

The eccentric course of some of our New York clergy seems to be attracting wide attention, and to be not at all favorably regarded by the majority of Churchmen. The metropolis is not the only place where "ministers of other denominations" have been invited to occupy our pulpits, but whatever occurs in New York interests the world at large, and has unusual importance and influence by way of example. Further, the cases to which we refer, have been conspicuous both for persistence and for the prominence of the clergy concerned. The papers have occasionally reported such offences committed by an obscure priest here and there, who had grown too big or too broad to mind his mother, but nobody has attached any special significance or importance to these sporadic cases. It is different in the instance before us. Certain of the clergy of whom complaint is made, have persistently, advisedly, and advertizedly, for years, invited ministers not episcopally ordained to preach in their churches. They occupy important positions in the largest city of the continent, and what they continue to do unrebuked is having the force of approved example all over the Church. It is not a fair reply on their part, that canons are broken all the time by one clergyman and another, and nothing is done about it. The cases, as we have shown, are not parallel. The infringements of law, to which we are calling attention, are not occasional acts of impulse or ignorance, or performed under exceptional circumstances that might be urged in extenuation. On the contrary, they are systematic, continued, and public violations of the law of the Church, and they are calculated (perhaps undesignedly) to make the law a dead letter by non-observance and by accustoming Churchmen to its violation.

These considerations are entirely aside from the question as to whether the canon is a good one and needful for the protection of the Church against false teaching and influences antagonistic to the Church. Yet upon this point both reason and experience seem to be plainly in its favor. The very idea of the Church itself as the Kingdom of God, the reality of the sacraments as means of grace, the necessity of episcopal ordination, the use of a liturgy, surplice, posture in worship—all of these are opposed by some, and some of these are opposed by all, the denominations commonly called "orthodox." We do not insist that they are each and all "generally necessary to salvation." What we do say is that they are the established principles and order of "this Church;" and why, in the name of reason, may we not have the courage of our convictions, be consistent with our principles, and maintain our order against the intrusion of those who are opposed to both? Men who declaim against bishops outside of our churches have no mission to instruct our children inside; and those who despise "prayers out of a book" have no reason to be offended if they are not urged to listen to them for the sake of preaching where such prayers are used.

But the issue is far more serious than this, and needs only to be stated, it would seem, to carry conviction to most minds. Without the wise restriction with which the Church has guarded her public ministrations, no congregation has any assurance as to the character of those who may preach to them or as to the doctrines that may be preached. If, notwithstanding the strict requirements with which the Church has guarded the entrance to her ministry, unworthy men sometimes find their way into our pulpits, what a state of things we might expect if all restrictions were removed and everything were left to the wisdom or unwisdom of the rector. We see already, in the New York experiment, how it would work. A solemn hour of Good Friday was occupied in one of our churches by a secular address of a Congregational minister, severely characterized by the public press as a "political harangue;" and in another church a distinguished Unitarian "held forth." This is not to say that in either case any doctrine of the Christian religion was assailed. In both cases, however, the Church suffered reproach; and "if they do these things in a green tree, what shall be done in the dry?"

We do not impugn the motive nor deny the purpose to do good, on the part of those who are, as we believe, doing the Church great harm in this way. The object is said to be the promotion of Church Unity. Surely, it is a strange way to promote that which must rest upon law, by breaking law. But there is not a particle of evidence that "exchanging pulpits" is conducive to Church Unity. The evidence is all against it. Half a hundred or more of the denominations have been practising this "courtesy" for generations, and they seem to be no nearer to unity among themselves than with us. In fact, we believe that our relations with them are quite as cordial, and our mutual respect is quite as great, as that which they have towards each other. Church Unity will not be hastened by dividing our own house against itself.

We hope that these brethren who have taken such liberties with the canon will respect what seems to be a consensus of opinion in the Church at large, and sacrifice their personal feelings for the sake of peace and the honor of the law. As long as their course seemed to threaten no consequences beyond their own congregations, it might seem un-

necessary for the Church press to call attention to it, but now that it is a subject of comment and criticism far and near, it becomes a serious issue.

CLOSED QUESTIONS.

A PASTORAL LETTER TO THE CLERGY AND LAITY OF THE DIOCESE OF SPRINGFIELD.

BY THE RT. REV. GEORGE FRANKLIN SEYMOUR, S. T. D., LL. D.

The Church enjoins it upon her Bishops as a duty, from time to time, to address to their flocks "Pastoral Letters upon some points of Christian doctrine, worship, or manners."

The course of events in the history of our Church during the past few months, seems to suggest the propriety of our issuing such a Pastoral Letter to you, our beloved in the Lord, in order to allay any doubts which may have arisen in your minds, or to quiet apprehensions which may naturally have been occasioned by the assaults which have recently been made upon the Faith once delivered to the saints.

Brethren, there are closed questions in the Church of God—questions which have been settled directly by divine authority, or indirectly by the same authority speaking through the one, holy, Catholic, and Apostolic Church. These questions, which are comparatively few, relate to the doctrine, polity, sacraments, and worship given by the Apostles to the first believers in Christ, as the legacy bequeathed by the Master to be received and held and guarded and handed on from generation to generation to the end of the world.

From the outset, the matters embraced in these subjects were to those who received them, beyond debate, because they came to them by inspiration from God. They belonged to the sphere of supernatural knowledge, about which man knows nothing and can know nothing, except in so far as God wills. St. Paul states this fact explicitly in his letter to the Church of Corinth (I Cor. xv: 3, 4), when he says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures." The Apostle here quotes *three* articles from the body of the Creed, couched in the very phraseology which we still repeat, and gives them as a sample of the Gospel which, he says, "he preached unto them." Moreover, he expressly declares that he received this sacred deposit of faith, which he communicated to them. It was not his own. He had no power over it to mould it and fashion it, to abridge it or enlarge it. He gave it as he received it, and he bids them, as they value their salvation, to maintain it in its integrity.

From the very beginning this was the same. The first believers, who were baptized on the day of Pentecost, "continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread and in prayers." (Acts ii: 42.) The faith, the polity, the sacraments, the worship came from the Apostles, and they had received them, as we know, from the Lord, and were commanded by Him to communicate them and to provide for their continuance forever. (St. Matt. xxviii: 18-20.) He, the risen Lord, just about to ascend in his Humanity to the throne of God, gave His solemn pledge and promise, as He invested the eleven with their official commission, that He would shelter them and their successors in office with His divine presence throughout all time. "Lo!" says He, "I am with you always, even unto the end of the world."

Brethren, the Church is a divine institution, not a mere human association. It is constituted by God, not made by man. Its representative on earth is the family. The divine Master weaves the family idea into His teaching about the Church, as He does no other. We breathe it when we say the prayer which He taught us to repeat, "Our Father." He roots it in the sacrament which makes us His members; "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." (St. John iii: 5.)

Man can no more alter the character and essentials of the Church of God than he can contrive substitutes for father and mother, and invent some new method of entering the world, to supersede natural birth. He seeks to do this, and his efforts are on exhibition all around us. He depraves the divine organization into a voluntary association, and lowers his language about it accordingly. To him, entering the Church is joining it as one does a club. To the divine Master it is being born into it. The idea of joining the Church of God is utterly abhorrent to the mind of Christ. It is an utter impossibility. One might as well talk of joining a family as of joining the Church. The idea of the Church is a closed question. Our Lord and Saviour Jesus Christ has closed it in His holy Word. All the essentials of the Church in faith, polity, sacraments, and worship are closed questions for us, who are within the fold. They may be and are to those without, open questions, about which one may think one thing, and another maintain the opposite; and this must always be the case with them while they refuse the divine authority of the Church, and degrade her to the level of voluntary association, depending for her existence and continuance upon the accidents of human opinion and preference.

There is no greater mercy for which we have cause to thank our Heavenly Father through Christ, beloved brethren, than this, that it is not our sad condition to be in such an evil plight, where nothing is settled, nothing is fixed, but everything in a state of flux, without hope of relief.

It is true that there will often be within our ranks of laity and clergy, those who are disloyal to the faith and polity of the Church. This is incident to human infirmity, and may arise from many causes: ignorance, perverted judgment, ambition, self-conceit, as well as downright wickedness. Be the cause what it may, such persons are self-condemned. The Church of God is an open book which may be read by all men. Her faith, her polity, her worship are published to the world. The fact that they are closed questions is self evident. No man in his senses can honestly think otherwise. There is not, and there could not be, in the very nature of the things concerned, any provision made for the revision of the government, or the creed, or the sacraments of the Church of God with a view to alteration. The bare thought of such a thing is ruled out forever.

The unhappy men who fall thus into error in denying the principles of the Church, whether they live in the fourth century with Arius, or the fifth century with Nestorius, or the seventh century with Honorius, or the nineteenth century with the false brethren of our own day, must be for a time endured. The Church is strong and can afford to be patient. But the time comes at length when delay is no longer mercy, and judgment must be pronounced, and Arius and Nestorius and Honorius and nameless ones must be cast out, and become the subject of the Church's prayer on her knees beneath her dying Saviour on Good Friday, when she entreats that He would fetch them home with Turks and infidels.

See, beloved, as touching the faith, for example, with which we are now more nearly concerned, how it is made for us a closed question to all honorable men.

When we are baptized, each and every one is severally asked, "Dost thou believe all the Articles of the Christian faith as contained in the Apostles' Creed?" and he answers, "I do." When he is confirmed, after due and careful instruction, he is asked whether he still holds and affirms this belief, and again he replies, "I do." On this condition, with others, he is admitted to the Holy Communion, and virtually renews the vow every time he presents himself at the Lord's Table. If one goes forward and receives Holy Orders, he is obliged to present testimonials which commit him to the faith of his baptism. This he must do again and again, when he is admitted a candidate for Holy Orders, when he is to be ordained a Deacon, and once more when he is ordained a Priest.

Prior to his ordination as a Deacon and as a Priest, he must subscribe the following declaration: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine and Worship of the Protestant Episcopal Church in the United States." When he is ordained Deacon, he is asked, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" and he answers, "I do believe them." He is asked again, "Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the doctrine of Christ, and to make both yourselves and them as much as in you lieth wholesome examples of the flock of Christ?" and he answers, "I will, the Lord being my helper." These questions are substantially repeated to the Deacon, when he presents himself to be ordained Priest, and in addition he is asked other questions, which close him in absolutely, if he be an honorable and true man, from contravening and forsaking the Faith, while he retains his orders. Thus the Bishop inquires, "Will you then give your faithful diligence always so to minister the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded, and as this Church hath received the same according to the Commandments of God, so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?" and the candidate responds, "I will do so by the help of the Lord." On these conditions, a man is made a Christian in Holy Baptism, and advanced step by step to the privileges of the Lord's Household, at each stage renewing his profession of acceptance of the Creed of the Universal Church. On these conditions, if the layman becomes a Priest in the Church of God, he has been admitted to Holy Orders, and advanced to the high and sacred office which he holds; on these conditions only, the compliance with which he has acknowledged with his own lips, at intervals with years between, again and again, could he have gained this awful dignity and honor. It might reasonably be anticipated that no man who was thus voluntarily bound by his own oft-repeated pledge and promise, and had in consequence of his reiterated declaration of fidelity obtained a position as a trusted minister of the Church, could trifle with, much less deny, the faith; and if by chance he was so unfortunate as to cease to believe any or all of the fundamental verities of the Gospel as summed up in the Creed, it might be expected that he would at once, as soon as he knew his own mind, renounce his orders, and leave the ranks of the Priesthood, in which he could no longer remain.

Self-evident as this seems to be, it is not always the case; nay, it is frequently otherwise. All along the line of heretical perversions of the truth, from Arius down to Colenso, the inventors and advocates of error have been found, as a rule, unwilling to abandon their positions in the Church, which they obtained on the conditions of holding and professing that faith which they have brought themselves in whole or in part to deny. Heresy seems to cast a blight upon the moral nature, and to deaden and paralyse the conscience. Its victims, though shut out from such a course by their own voluntary and oft-repeated pledge and promise to the contrary, seem to think that they are called to stay in a body whose faith and principles they repudiate, and reform it. They seem to fancy that to them all questions are open, as though they had not entered a system, the very essence of whose stability lies in the fact that within its bounds certain questions are finally and forever closed. When such men are called to account for their perfidy and dishonesty, they respond with the charge of persecution and bigotry, and the world echoes their cry. Often such men occupy positions which enable them for a time to defy the Church and proudly to cast contempt upon her. It was so in the fourth century when Arians occupied the chief sees of Christendom and were supported by the wealth and influence of the Empire. God is no respecter of persons, but men are, and hence the heresiarch in a lofty place, supported by the rich and powerful, sometimes escapes, while his obscure follower, with little or no adventitious help from social position and surroundings, is called to account and cast out. This is due to the weakness and pusillanimity of those who happen at the time to administer the affairs of the Church. In the end God takes care of His own: the gates of hell do not prevail against His Church. Donatism, though possessing at one time all North Africa, vanished away; Arianism, with which St. Jerome said "the whole world groaned," was crushed: Honorius, Pa-

triarch of Rome, and his Monothelite associates in the Eastern Patriarchates, were placed under the ban of Anathema. As in the past, so it will be in the future; those who despise their spiritual birthright and scorn God's promises and blessings, will always ultimately share in the ruin and obliteration of *"the lost tribes."*

Possess your souls in patience, dear brethren: be not affrighted at the apparent boldness, nay, audacity of misguided men who deny the Lord that bought them and repudiate the faith by the profession of which they gained the places which they occupy, and acquired the influence to do evil which they possess. God will bring all such into judgment. Be not afraid. The Church is "the pillar and ground of the truth." She upholds it by the authority of God. He hath spoken, and because He hath spoken and for no other reason, doctrine, and fellowship, and sacraments, and liturgy are closed questions, questions forever settled, beyond debate, for us who believe. Be not surprised at our language about closed questions as though such sentiments implied limitations upon human freedom. What we say is no new thing, with which you are unfamiliar. Every science has its closed questions for those who accept its teachings, while they are not closed for those who have not mastered its elements, or refuse its conclusions. Thus the cause of a solar eclipse is a closed question for Europeans and Americans, but it is not a closed question for the native tribes of darkest Africa. Their astrologers and necromancers and medicine men still indulge in high debate as to what causes the sun at high noon to drape himself in black. So precisely for us who believe in God and accept Christianity, there are questions forever closed. They are settled by divine authority. On that we rest the Creed of the Universal Church, which is older than the Scriptures of the New Testament; on that we rest the same Scriptures as the word of God; on that we rest the polity of the Church; on that we rest her sacraments and liturgy. These are closed questions to us who believe in the one, holy, Catholic, and Apostolic Church. They are not for those without, for the unlimited right, as it is called, of private judgment, leaves everything open. Every one is free to pick and choose as he pleases in a sphere, where of necessity of himself he can know nothing; the sphere, namely, of the secret things, which belong and must forever belong to the Lord our God. In this regard he is like the African savage in his relation to natural science. The poor negro knows nothing about nature's phenomena, and he can in consequence adopt and proclaim whatever theory he pleases in reference to everything. He is nature's freeman. So those who are ignorant of the Church or reject her authority, may roam over the field of spiritual and ethical speculation at their pleasure, and adopt and lay aside opinions and views as they choose. They are more than nature's freemen, they are the freemen of the universe. They rise above all authority, and own allegiance to no law outside of themselves; and this condition, so deplorable, they call freedom.

Brethren, be not envious of this boasted freedom. It is in reality wretched slavery. There is no freedom away from Christ. In His school we are under authority, and we learn obedience, a hard lesson, but most salutary, and we advance in our spiritual training, continuing with the first believers, steadfast in "the Apostles' doctrine and fellowship, and in breaking of bread and in prayers," the conviction gains upon us more, as we lift our eyes to the cross, that the service of Him, Who died upon it for our salvation, is "perfect freedom."

Commending you, dear Brethren, to the grace of God, I remain, in the fellowship of the gospel,

Your Chief Pastor and Servant for Christ's sake,

GEORGE F. SEYMOUR,
Bishop of Springfield.

Monday in Holy Week, 1891.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Forum	$6 00
The Art Amateur	5 60
Harper's Monthly	5 50
Harper's Weekly	5 50
Harper's Bazar	5 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	3 75
The Century	5 75
St. Nicholas (an illustrated magazine for boys and girls)	4 75
English Illustrated Magazine	3 50
Atlantic Monthly	5 50
Scribner's Magazine	4 75
North American Review	6 50
Youth's Companion (new subs. only)	3 50
The Living Age	9 50
Good Housekeeping	4 20
The Treasury for Pastor and People	4 00
The Homiletic Magazine of London	4 50
Frank Leslies' Illustrated Newspaper	5 50

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill

PERSONAL MENTION

The Rev. Joseph Fletcher, rector of St. Matthew's church, Sparrow's Point, Md., has accepted a call to become rector of Grace church, Mansfield, Ohio.

The Rev. George F. Plummer, rector of St. Mark's church, Baltimore, Md., has accepted a call to the church of the Good Samaritan, Corvallis, Oregon.

The Rev. Wm. E Wright, B. D., late of St. John's church, Wausau, Fond du Lac, has been called to the rectorship of St. Chrysostom's church, Brooklyn, and may be addressed accordingly.

Until further notice the Rev. W. J. Lemon may be addressed at Sussex, Wis.

The address of the Rev. Dr. Shackelford is 77 East 82nd st., New York City.

After April 15th, the address of the Rev. F. N. Skinner will be Wilmington, N. C.

The Rev. T. S. Richey, having resigned the senior canonry of St. Paul's cathedral, Fond du Lac, Wis., will be glad to receive correspondence with a view to a new parochial charge.

The address of the Rev. James Simonds is, for the present, 27 Peters St., St. John, N. B.

TO CORRESPONDENTS.

NOTE.—The address asked for by a subscriber has been kindly furnished. It is Mrs. A. L. R. Mines, New Brighton, Staten Island, N. Y.

L. B.—We have forwarded your letter to Standing Rock Reserve, S. D.

E. H. D.—1. It seems to us that "almost" is the emphatic word in Acts xxvi:28. 2. We have the copy and shall use it.

NOTE.—Under "Personal Mention," or elsewhere, THE LIVING CHURCH does not mention calls received by the clergy, unless they are accepted, nor does it record declinations.

"SUBSCRIBER."—Please sign something more distinctive. No rector or bishop has any right to give such an invitation, but no priest need *repel* an unconfirmed person. He may charitably presume that the person is "ready and desirous;" is hindered from Confirmation by circumstances over which he has no control.

CONTRIBUTIONS DECLINED WITH THANKS: "Faith and Duty," "Easter Even," "Tetelestai," Vision of the Passion," "The Jubilant Heavens," "A Quatrain," "Palm Sunday," etc.

"ANGLO-CATHOLIC."—1. It is a mistake. None of our churches in Chicago, or anywhere in the world, deny the cup to the laity. 2. It would be well if young men studying for the ministry could have some training and experience in practical affairs.

M.—Thank you for the clippings and for the suggestions. We shall try to use both.

"CHURCHMAN."—We have many Churchmen on our list. 1. There is no rubric directing how the sentence is to be said. The appearance of haste should be avoided, but to say the whole to each communicant would be tedious when many receive. 2. One chalice can be handled much more safely than two, and the symbolism of the one chalice is better. 3. No vestments are required for a funeral at a private house. If a cassock is not worn, we know of nothing better than the academic black gown formerly worn in the pulpit.

E. A. C.—1. "Again" means "back," to the same state, as well as "the second time." In the Creed it is used in the former sense. In the Bible it is frequently used in that sense, *e. g.*, "Bring us word again," "And the third day he shall rise again." 2. It is thought the price of "The Lyrics" will be $1 50; to contributors, $1.00, with postage added. Do not send money until it is announced ready for delivery.

S. T. R.—We know the Metropolitan Investment Co., of Chicago, now advertising in our columns, to be sound, conservative, and reliable. Some of the best business men in Chicago are among the officers. Its bonds are amply secured.

ORDINATIONS.

Ordained to the Diaconate by the Bishop of Tennessee on Maundy Thursday, in Christ church, Nashville, Tenn., at 11 A. M. Mr. Bartow B. Ramage. The Rev. James R. Winchester presented the candidate. The Bishop preached a very thoughtful, earnest, clear, and helpful sermon, from I Tim. xvi: 15—"Take heed unto thyself and unto the doctrine." All the clergy of the city were in the chancel. Mr. Ramage took charge of St. Peter's church in North Nashville on Easter Day.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

THE Convocation of Nashville will hold its next meeting in Immanuel church, Gallatin, Tennessee, on Tuesday, April 14th, and the three following days. First Service and Convocation Sermon by the Ven. C. B. Perry, Archdeacon, Tuesday night.

H. R. HOWARD,
Dean of the Convocation.

MARRIED.

JEFFREY—GUNNE.—In the cathedral of St. Peter and St. Paul, Chicago, at noon, April 2nd, by the dean, the Rev. C. N. F. Jeffery, of Charlotte, N. C., to Miss Eleanor Gunne, of Portage la Prairie, Manitoba.

OBITUARY.

HUTCHINSON.—Entered into rest on Wednesday, April 1st, Daniel Lovett Hutchinson of Phila., in the 75th year of his age, "Grant to him eternal rest and let Thy perpetual light shine upon him."

QUIN.—At New York City, on Wednesday, April 1st, Mrs. Rebecca Quin, mother of the Rev. Chas. C. Quin of Wadesboro, N. C. "Grant her, O Lord, eternal rest."

LYNN.—Entered into the rest of Paradise on Thursday, March 19th at her residence, Mount Holly, N. J., Mary A., beloved wife of Thomas H. Lynn, and youngest daughter of the late Wm. T. Elder.

"Grant her, Lord, eternal rest,
With the spirits of the blest.

DRESSER.—At her home in Springfield, Ill., April 2, 1891, Mrs. Louisa W. Dresser, widow of the Rev. Charles Dresser, D. D., first rector of St. Paul's church, Springfield, in the 81st year of her age.

"In the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with God and in perfect charity with the world."

CAUTION.

Two Frenchmen, sometimes representing themselves as brothers, are going about getting money, in advance, for instructions in their language. They are not worthy of confidence. They were recently in Quincy, Ill., and Hannibal, and went from there to Burlington, Ia. They have given the name of Duval. C. W. LEFFINGWELL.

APPEALS.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $405.50 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., March 6, 1891.

COLORED WORK IN MEMPHIS.

We need one hundred and fifty dollars to furnish the new higher school for boys, and, for the next four or five months, twenty-five dollars a month. Will somebody help us at once? The clergy depend considerably on outside help in their mission work.

HENRY R. SARGENT,
Priest-in-Charge.

254 third St., Memphis, Tenn.

THE Order of Brothers of Nazareth (incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; $35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert, Superior of the Brotherhood, 521 East 120th st., New York, will gladly furnish all further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D.
Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 153 East 125th st.
Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.
Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway: Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board sustains missions in thirteen missionary jurisdictions and thirty-four dioceses, and also among the Colored People and the Indians in the Domestic Field.

The Board sustains Foreign Missions in China, Japan, Africa, Greece, and Haiti. The Board pays the salaries of sixteen Bishops and stipends to 1,00 missionary workers, besides supporting schools, hospitals, and orphanages.

Special simultaneous offerings are requested in all churches and from individuals on the 3d Sunday after Easter, April 19th, to meet the pressing necessities of the work.

Missionary Pockets, which every one should have for use in gathering money for the Board, will be supplied upon application to the General Secretary.

Read the April *Spirit of Missions*.

CHURCH CHOIR GUILD.

(American Church Branch.)

FOR the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

ACKNOWLEDGEMENTS

ST. LUKE'S HOSPITAL, CHICAGO.

The following sums received for the Girls' Friendly Society Cot in St. Luke's: Chicago: St. James' church offering annual meeting, $13 89; Epiphany branch, $20; Ascension, $25; St. Clement's, $5; Grace, $21; St. Mark's, $18.75; cathedral, Miss Kerrott's Band, $5 60; amount previously acknowledged, $803 94: to date, $913 18. FANNY GROESBECK
Treasurer

413 Washington B'd., March 31, 1891.

MISCELLANEOUS.

WANTED.—An assistant, single priest or deacon, sound Catholic, to assist in missionary work in West Tennessee, could reside, *i.e.*, make "headquarters" at either Mason or Covington in Tipton Co., Brownsville, in Haywood Co., Trenton in Gibson Co., Union City, in Obion Co., and Dyersburg in Dyer Co. Stipend, board, and apparel, $360 a year. Address the REV. EDWARD WOOTTEN, Archdeacon West Tenn., Box 83, Bolivar, Tenn.

TEACHER, of successful experience, desires the position of Principal of a School for Boys. Full and satisfactory references given. Strongly recommended as a thorough teacher, an excellent disciplinarian, good business capacity, and devotion to his profession. The best of testimonials from Bishops, Clergy, former patrons, and patrons of his present school. Address R. C. B., care LIVING CHURCH.

A LADY teacher (communicant), of long experience in a Church school would like to make a similar engagement for the coming year. Address V.B., care THE LIVING CHURCH.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

A CATHOLIC-MINDED priest desires a parish immediately after Easter. Address J., care THE LIVING CHURCH.

CHRIST Episcopal church, Warren, Ohio, desires to employ a competent organist and choirmaster. New organ by Hook & Hastings of Boston, just completed. Address stating terms, etc., THOMAS KINSMAN, Warren, Ohio.

WANTED.—A home in a refined family as housekeeper, companion, or to take care of an invalid, at a reasonable salary. References exchanged. Address H., 505 Ohio Levee, Cairo, Ill.

ORGANIST and choirmaster of St. Paul's church, Chicago, ex-organist to the Chicago Diocesan Choir Association, desires re-engagement where Church music receives especial attention. Chicago or large eastern city preferred. Churchman. First-class solo organist and accompanist. References unexceptionable. FRED A. SELF, 5423 Monroe ave., Chicago.

WANTED.—In a Church school, for the next academic year, beginning Sept., 1891, a master to conduct the Military Department and teach English branches. Must be a communicant. One preferred who can play cabinet organ and lead the singing in the school services. Address "HEADMASTER," care of THE LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M.D., Manager.

RECTOR wanted for a mission recently established at Oak Cliff, which is a beautiful suburb of Dallas, Texas, and contains now a population of 6 000, living in elegant residences. A reliable subscription list of $900 has just been made, to which some $200 or more is likely to be added at once. The Sunday-school is flourishing, and has already developed a large class for Confirmation. An active clergyman could soon raise the mission into a parish, as the population is likely to be doubled within a year or so, and by a similar class of residents. The people there and at Dallas are cosmopolitan, many being from the North and West. Address C. E. MASON, care Billington Furniture Co., Dallas, Texas.

CHOIR AND STUDY.

CALENDAR—APRIL, 1891.

12.	2nd Sunday after Easter.	White.
19.	3rd Sunday after Easter.	White.
25.	St. Mark, Evangelist.	Red.
26.	4th Sunday after Easter.	White.

CHORAL DIRECTORY.

SECOND SUNDAY AFTER EASTER.

ST. JAMES' New York, Geo. Edward Stubbs, organist. Canticles, chanted; *Te Deum*, Knox in G; offertory, "The redeemed of the Lord shall return," Dr. Arnold. Evensong: THE TWENTY-SEVENTH CHOIR FESTIVAL; processional, "Jerusalem, my happy home," composed for the occasion by Dr. Arnold; *Magnificat*, Mann in A♭; anthem, "The Song of the Redeemed," a sacred cantata composed for this festival, and dedicated to St. James' choir, by Geo. P. Arnold, Mus. Doc. Oxon, organist of Winchester cathedral, England; offertory, "With verdure clad," (The Creation), Haydn.

HOLY TRINITY CHURCH, Lenox ave., New York, quartette and chorus, F. T. Southwick, organist. Canticles, Gregorian; *Te Deum*, C. Villiers Stanford in B♭; offertory, "Who is like unto Thee, O Lord," Sullivan; postlude, *Adoro Te*, Wely. P. M.: *Magnificat* and *Nunc Dimittis*, Southwick in E; offertory, "God hath appointed a day," Tours; postlude, "Fanfare," *Lemmens*.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist. Canticles, chanted; *Te Deum*, Tours in F; *Kyrie*, Roberts in E♭; offertory, "The Lord is my Shepherd," Anon. P.M.: *Magnificat* and *Nunc Dimittis*, Tours in F; offertory, "Rejoice in the Lord," Calkin.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. de Koven Rider, organist. Canticles, Anglicans; *Te Deum*, Smart in F; offertory anthem, "He shall feed His flock;" "Come unto Him," (Messiah), Handel. Evensong: *Magnificat* and *Nunc Dimittis*, Dr. Mann in A; offertory anthem, 23d Psalm for trebles and altos, Schubert.

ST. ANDREW'S, Stamford, Conn., vested, Frank Wright, organist. Introit, "Christ is risen," E. H. Thorne; Communion service, Stainer in F; Organ postlude, Prelude, Mendelssohn. Evensong: *Magnificat*, Calkin in D, *Nunc Dimittis* chanted; anthem, "Christ our Passover," Tours; postlude, Fugue, (G Major) Bach.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist. *Te Deum* and *Benedictus*, Selby in F; *Kyrie*, Selby. P. M.: *Nunc Dimittis*, Gadsby in C; anthem, Hallelujah Chorus, Handel.

P. S. Easter service, GRACE CHURCH, Chicago, vested, H. B. Roney, organist. *Te Deum* and *Benedictus*, Calkin in G; Communion Service, Haynes in E♭; offertory, bass solo, "The Day of Resurrection," Mariana; anthem, "Unfold ye Portals," (The Redemption), Gounod, with trumpet *Obligato*; postlude, the Hallelujah Chorus, (Messiah), Handel. Choral Evensong: Prelude, *Melodie Religieuse*, harp and organ, Fabiani; *Gloria* after Psalms, 12th Mass, Mozart; *Magnificat* and *Nunc Dimittis*, Smart in B♭; Nicene Creed, Sangster in C; tenor solo, "Hosanna," Jules Granier; offertory, harp and organ, Rossini; anthem, "Lift up your heads," Hopkins; postlude, Triumphal March, Dr. MacKenzie.

Astonishing yet well-authenticated stories reach us of social extravagances during the recent season, among the plutocratic "Four Hundred" of New York. After exhausting all conceivable inventions and novelties in this competitive luxury and prodigality *a la mode*, a leading woman, known alike for her eccentric beneficence, as well as her persevering wastefulness, hit upon a new art-expedient, and after this wise; living in a palace-home she converts her great suite of first-floor apartments into a concert room; employs the New York Symphony Orchestra, and its brilliant director, Walter Damrosch, at a personal honorarium of one thousand dollars, and the orchestra probably costs nearly twice as much more, invites the aforesaid "Four Hundred," as her concert guests, and winds up the evening with a five thousand dollar feast. All this, while orchestral, symphonic concerts are delivered statedly and weekly within convenient reach.

Not to be distanced, another woman—"leader" imports and employs the celebrated Boston Symphony Orchestra, with Director Nikisch, for a similar musical symposium for the favored "set," followed by an equally voluptuous banquet. These are both Christian women, and yet between them more than $10,000 is recklessly squandered in a couple of evenings, while 100,000 people, young and old, were hungry, and without work and food, in that same Christian city, on those same nights.

Among the mortifying reminiscences of the late season at the Metropolitan Opera House, yet another woman, a "society leader," was seen repeatedly in her box, wearing a literal crown of gold and jewels, modelled after the royal crown of Great Britain, worn by the Queen on state occasions only—costing more than $300,000. Two other "leaders" in the same set, are also "crowned" in a similar way, durthe winter, but have not yet ventured to face the opera audiences. And these are all well known in Christian circles. The culture of music of course is not chargeable with inhumanity and callous indifference to the ills under which poverty lives, moves, and has its being, but it is a misfortune that symphonic art should be found in such reprehensible relations. Art cannot fathom the depths of pride and selfishness, or change the heart of stone into a heart of flesh. This is the sole and supreme office of God the Holy Ghost.

Trinity church, New York as we have noted, is to have gates of bronze, figuring in bas-relief the story of Eden. Splendid doors of massive oak grandly polished are to give place for them and they are to serve as a monument-memorial of the late John Jacob Astor, for so many years vestryman of the ancient parish.

Dr. Dix, the rector of Trinity, is probably the most accomplished, and thoroughly informed in all matters touching religious art, among the clergy. All tnese things from his youth up, have entered into his life and thought. Yet they have been rigidly trained to subsidiary purposes. They have never for once touched or colored the weightier matters of his great life work. In Fulton street, a few blocks north of "old Trinity" is a nobly appointed Mission House, in works of mercy and charity, under the administration of a devoted group of sisters. It is more than four stories high. It has long been crowded with its holy ministrations, and there is urgent appealing demand for an additional building adjoining. This work is the outgrowth of Trinity church Association, a body of Christian workers within the mother church and its neighborhood. Of course the rector is the main-spring of it, and the Mission House together with a Seaside Home for the summer relief of women, children and others invalid beneficiaries is the special work of the association. The Mission House is yet in debt, and there is crying need for redoubled enterprise. The rector has preached of late an annual sermon in behalf of the Association and its work. Did you ever hear Dr. Dix make such a plea for Christ's suffering poor? If not, read the sermon in the Trinity *Record* for March and you shall hear a great heart throb in every line of it.

Yet the work lingers and the rector labors under his well-nigh hopeless burden. He asks bread, and alms, and perpetual succor for the hundreds and thousands of needy and distressed already besieging the gates of Trinity, while, alas! here are three bronze gates, at a cost of $100,000 laid down at his feet! How deaf and blind to the emergency and opportunity our millionaire brethren for the most part are! Trinity did not *need* the three bronze gates any more than she needs an Eiffel Tower! And she does, oh, how sorely! need richly enlarged facilities for her work of healing and comfort. What a Christ-like memorial might have grown out of that Mission House and its work, with a fund of $100,000! Will the plaint of brother Lazarus never penetrate the retirement, and touch the sympathies of brother Dives? Here is art, and Christian art, too, again made the packhorse of pomps and vanities; thrust between the sick and needy, and their due refreshment. Of course there must be bronze gate memorials for the rich and famous, and enormous sums will be diverted from holy and blessed uses to minister to human vanity, even until the world's end. But if there must needs be bronze gate memorials, why not hang them in the new Cathedral of St. John the Divine, the people's great minster, going up some day, at the heart of Manhattan Island? Trinity church is now at Ultima Thule, in a corner, utterly out of reach, for the great masses of Church people. An Astor memorial, at the fore-front of the new Cathedral, would have well graced the grand minster, where the people shall chiefly congregate.

MAGAZINES AND REVIEWS.

"THE SONG OF THE REDEEMED," a Sacred Cantata, composed for, and dedicated to the choir of St. James' church, Madison avenue, New York, by George B. Arnold, Mus. Doc. Oxon. Weeks & Co. 14 Hanover St., Regent St., London, pp. 64. So far as we remember, this is the first instance in which an English composer of eminence has produced an important composition for any parish in the American Church, or even for the American Church itself. We are warranted in saying that Dr. Arnold, in this instance, has undertaken to signify his interest and admiration for the remarkable choral work that Mr. Geo. Edward Stubbs has for the last three years accomplished in St. James' church, in the production of so many of the great cantatas, of recent English origin, including principal works of Barnby, Gaul, Stainer, Garrett, and others. Certainly the occasion is unique, and merits special recognition, for both choirmaster and composer. The conjunction is felicitous, and exceedingly creditable to both. This work is a departure from the usual dramatic form; as, *e. g.*, when the subject selected is an episode in Biblical history. It lies more in the plane of Dr. Gaul's "Holy City." The work is gracefully distributed in solos, duets, and quartettes, and choruses, with an orchestral accompaniment, which is reduced to an organ score with notes of registration. Apart from the serious and exalted beauty of the work as a whole, it is especially to be considered that each of the twelve numbers is distinctly available for anthem and offertory use; and not a few of them are likely to prove of exceeding value.

It is a prime misfortune in musical criticism that all attempts at structural thoroughness is very likely to fatigue the average reader, while failing to convey any definite conceptions of musical form or feeling. We can only premise, that Dr. Arnold, while thoroughly Anglican in his mastery of the art and technics of expression, is at the same time, fertile in invention, enters deeply and fervently into his text, which has more to do in developing and shaping his methods and treatment, than the mere force of professional conventionalism, or the love of elegant or erudite composition. He falls short, where all composers must, more or less, from Milton and Handel, down, who attempt the expression of supernatural and heavenly experiences. But there are no painfully weak spots nor platitudes, while the inspiration not infrequently reaches very lofty heights, if not the loftiest. The orchestral prelude at once indicates a hand thoroughly skilled both in form and color. There is a strong temptation to pursue each subsequent number, were it possible, since a mere reading of the different texts would almost suggest the composer's treatment. Take a single example, the second, a choral duet, by all the sopranos, the words of that verse is Esdras viii., "Paradise is opened, the tree of life is planted, the time to come is prepared, a city is builded, sorrows are passed, and in the end is showed the treasure of immortality." What an adumbration of certain apocalyptic verses! and the treatment is beautifully suggestive. It is followed by an exquisitely written quartette, "Eye hath not seen," which may be sung *a capella*, appropriate for an "All Saints" offertory. A nobly modelled bass solo follows, "The Son of Man shall come," with the chorale, "Jerusalem the Golden," for its antiphon. This brings us to perhaps the most interesting of the choruses, "The righteous live for evermore," that sublime passage from the Book of Wisdom, and this is so beautiful, structurally, as well as in spirit, that we will sketch it. Opening with the tenors and basses, in F, the former completing the phrase on C sharp, two measures develop a chorus in A, "Therefore shall they receive a glorious kingdom and a beautiful crown," etc, modulating from the final chord, back into F, for a restatement of the first verse by the duet, the final chord ending in D, opens the way for a second lovely chorus in that key, treated at length in a joyous, swinging rhythm until it reaches a splendid climacteric. We have gone far enough without wearying our readers, we trust, to suggest the rare beauty and spiritual elevation of the entire cantata; and we write in the greatest confidence that it will establish itself firmly in the affections of our leading choirs and choral associations.

The Leonard Scott Re-publications.

The Fortnightly Review. The poet Swinburne opens the number with a suite of exquisite verse inscriptions for the four faces of a pedestal, memorializing the dramatist, Marlowe. "Rossetti and the Moralists," is a searching and profoundly appreciative study of this modern Keats, who has done more to bring out the picturesque and spiritual in our language than any or all of his contemporaries; a choice bit for a scholar. Mrs. Gribble takes up arms against Miss Cobbe's recent estimate of the Greek religion, in a brief, yet vigorous paper, "Conduct and the Greek Religion." It is the pleading of a hot partisan, who fails to cover the great field. At any rate, here is a quotable paragraph:

> Whose vision ever penetrated further into the groaning and travailing heart of humanity than the vision of æschylus? Who had a deeper sense than he of the all-compelling grandeur of the moral law, or a more devout faith in the eternal working for righteousness behind the seeming inconsistencies of time? * * * * The mythology of the Greeks, like the dogma of all religions, was the vessel that held the sacred fire. It was the subjective consciousness of the Divine in man and nature made visible, visible in a form which taught Plato to believe that ideal truth and beauty, and also ideal goodness, though they can only be seen through a glass darkly in time, will be seen face to face in eternity.

The Nineteenth Century is eminently readable. The leading papers are "The Women of India," "Marchioness of Dufferin," "The Advantages of Poverty," "An

drew Carnegie," "Ship Railways," "The Grand Chartreuse," "Mrs. Lecky," "Illustrations of Mr. Gladstone's Controversial Methods," Prof. Huxley, "The New World," J. W. Cross, and "John Wesley," the Rev. Hugh Price Hughes. Mr. Carnegie argues the irresistible duty impending over every manly gatherer of riches, to distribute his fortune for the public good during his life. He denounces the prevailing custom of leaving wealth for children; and shows that labor, toil, and struggle are the only avenues to true manliness. But why does he not strike hands with the laborer, wage-earner, whose toil lies at the root of his riches? Why does he not recognize in them co-sharers of the usufruct of toil and thrift, and give them a voice in the distribution of superfluous wealth? If Mr. Carnegie pleads his superior sharpness and worldly wisdom, we reply *noblesse oblige*. Why the objects of Mr. Carnegie's munificent re-distribution should be found in the plutocratic regions of New York, and not in the comfortless purlieus of his own vast mills and furnaces, and among the straitened thousands who have wrought out his millions, is hard to explain.

The Contemporary Review is filled with entertainment. The title page article, is Archdeacon Farrar's "John Wesley." "Mr. Kippling's Sto ies," by J. M. Barrie, deals with a perplexed but most unwholesome literary portent. "Pessimism as a system," by R. M. Wenley, is a powerful analysis of this phase of spiritual eclipse. Richard Heath writes with ample learning of "The Anabaptists and their English Descendants," a paper exceptionally valuable for the theologian. Prof. Herford contributes a "Scene from Ibsen's Brand," in exquisite metrical form, yet the dreariest and ghastliest of tragedies. Archibald Forbes, "the great *Times'* correspondent," writes afresh. "The Battle of Balaclava," with a map, giving his version of the mad-cap "Charge of the Light Brigade."

THE LIGHT OF THE WORLD or the Great Consummation. By Sir Edwin Arnold, K. C. I. E., C. S. I. New York: Funk & Wagnalls, 1891. Pp. 286.

Those who read the author's "Light of Asia" will turn with considerable interest to this new and nobler theme to which he has put his hand. To tell the truth, we rise from the reading of this attempt to portray the divine tragedy of the life and death of Christ, with a sense of disappointment—we feel that the author of this poem has not been able to rise to the majesty and grandeur of his subject. The simplicity of the Gospel story is overwhelmed with his exuberant paraphrase of it, and we cannot help feeling that the importation of oriental learning and the display of general information about the Romans and Hebrews are here quite out of place. Mr. Stoddard in the preface says: "The point of view selected is the one most suited to the poetical and spiritual development of the work in that it is the one above all others to which the greatest number of oriental influences and interests tend, and round which they revolve in ever widening circles." But there is too much of the Indian influence, and the revolving circles of Eastern interests tend to interfere with a clear and distinct view of the central subject. It is as distracting as it is to look at a light surrounded by a multitude of revolving parti-colored glasses. The books are prefaced by an introduction which describes the appearance of the star in the East and the singing of the "Peace on Earth" by the angelic choir. Next, Pontius Pilate, recalled to Rome, halts on his way at the house of Mary Magdalene, and in the sleepless hours of night rehearses to his wife the part he took in the condemnation of Jesus. In the rest of the books, Mary of Magdala recites the story of His teaching, life, and death to the sole survivor of the Magi who came to worship the King in His cradle, and now comes to the house of her that loved Him most, to learn the deeds that Jesus did, and to hear of the words He spake. Such is the simple treatment of this august subject. Doubtless many will read the poem with interest, even if they feel that the performance is not adequate to the attempt, for the work is replete with fine descriptions and richly jewelled language, and bears abundant testimony to the poet's versatility, his great power of imagination, and his rich and varied intellectual culture. But the man who writes as one would desire him to write of the Light of the World, needs other culture than that of the mind. The volume is charmingly illustrated with the reproductions of Hoffman's pictures, full of devotion, tenderness, and truth. A fine portrait of the author looks out at us from the title page.

CAMBRIDGE SERMONS. By the late Joseph Barber Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham. Published by the Trustees of the Lightfoot Fund. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, $1.75.

SERMONS PREACHED IN ST PAUL'S CATHEDRAL. By the late Joseph Barber Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham. Published by the Trustees of the Lightfoot Fund. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, $1.75.

LEADERS IN THE NORTHERN CHURCH. Sermons Preached in the Diocese of Durham. By the late Joseph Barber Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham. Published by the Trustees of the Lightfoot Fund. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, $1.50.

There are few men of ordinary intelligence who have not heard of the late Bishop Lightfoot. Perhaps no religious teacher of the age has been more widely known and respected. The whole Christian world is indebted to his patristic learning, and no man is more justly entitled to admiration for profound research, absolute fairness in the consideration of doubtful questions, and a thoroughness of investigation which left nothing undone or done imperfectly. But the late Bishop of Durham was more than a scholar; he was a prelate of large executive ability, and a preacher of more than ordinary power. His episcopal work alone would have entitled him to rank high among the great men of the age, and his published sermons would have been not a mean monument to one of the first theologians and preachers of his day. Of these we have three volumes, as noted above, through the Messrs. Macmillan & Co., and they are volumes that any Churchman would prize. Remembering Dr. Lightfoot's learned and lengthy discussions of historical questions, one might look to find in his sermons a tedious scholarship, long-drawn-out disquisitions, discussions of abstract themes or dead issues; but they are as far from all that as can be. They are fresh and timely, concerned about the living issues of the day and dealing with men and ideas of the present. There is learning but not dullness, scholarship but not pedantry. They are sermons to be understood almost by him who runs while he reads, yet such as the most thoughtful will wish to read over many times. "Leaders in the Northern Church" is a volume of unique interest, discussing the life and mission of Oswald, Hilda, Cuthbert, Bede, and other worthies of the olden time; incomplete, indeed, as the author planned the series, but admirable for brevity, clearness, and fine appreciation of the times and characters described.

MURVALE EASTMAN, Christian Socialist. By Albion W. Tourgee. New York: Fords, Howard & Hulburt; Chicago: A. C. McClurg & Co. 1890. Pp. 545. Price $1.50.

Like most of Judge Tourgee's books this is a novel with a moral. The question he tries to formulate in this story is, whether the world is ready to apply the basic principle of Christianity to the field of opportunity as well as freedom of endeavor? He attempts to show how the conditions of our modern life and the greed of man, by congesting wealth in the hands of the few, is depriving the mass of men who are anxious to get their own living in the state to which God has called them, of the opportunity of doing so. And although he does not attempt to indicate specific methods of amendment he tries to point out the spirit which must precede and underlie this work of social amelioration. The serious parts of this volume deserve careful consideration, but the story is so absorbing and interesting that we fear the readers will skip the preaching for the sake of the fiction. Doubtless many will however go back again and ponder the questions of Christian socialism as here presented, and find out what their duty in this matter is. We must thank the judge for drawing so capital a fellow as Murvale Eastman, much more like the real flesh-and-blood parson one meets in daily life than the namby-pamby figures which are often made to do duty for the clergy. Judge Tourgee has written a good many strong books, but this one strikes us as being the best of them all. Like his other books, it is a live discussion of a live subject.

INSPIRATION AND THE BIBLE. An Inquiry. By Robert F. Horton, M. A., late Fellow of New College, Oxford. New York: E. P. Dutton & Co. Pp. 256.

The writer designates his book as "an inquiry," by which he means apparently the endeavoring to find and formulate a view of inspiration, which shall meet the "higher criticism" and its results, on the one hand, and preserve in substance, on the other, the ground taken by the Church and learned divines in the Church. Without going into detail we may say, in brief, that Mr. Horton gives altogether too much weight to higher or destructive criticism, and accepts what critics of a certain class claim confidently, as if these had proven what in reality is largely conjecture, mostly theory, and not at all as yet well established. He allows the force of many apparent incongruities, contradictions, and the like, in the Scriptures, urged by Bauer, Stade, Renan, and other rationalists of note, and he speaks of the "mean, mechanical sense," and "cast-iron method of inspiration," in the way of reproach against the teaching of Church scholars and critics. He is willing to think that Moses did not write the Pentateuch, or Daniel the book which we have as his; that there was a "second Isaiah," and that very few or none of the Psalms were written by King David; and that possibly St. John wrote the fourth Gospel, and that very probably St. Paul did not write one half of his Epistles. To this extent Mr. Horton's concessions go; yet, at the same time, he maintains that the Bible is inspired in a certain sense, and is capable of producing all the results of importance which Christian people are desirous of getting from it. The book is furnished with an index of passages quoted from the Bible, but it lacks an index of matters.

THOUGHTS ON LIFE, DEATH, AND IMMORTALITY. Selected from the unpublished writings of the late Samuel Smith Harris, D.D., LL.D., Bishop of Michigan, by Charlotte Wood Slocum. New York: Thomas Whittaker (1891). Pp 150. Price, 75 cents.

The collocator of these excerpts from the manuscripts of the late Bishop Harris, seems to have shown rare felicity in selection, with commendable judgment in both the length and the topical association of the passages, which she has culled from nigh to one hundred of his unpublished sermons and addresses. The book, admirably gotten up, will form an interesting and dearly-prized memorial of the late Bishop's ministry of teaching.

AN INTRODUCTION TO THE OLD TESTAMENT. By the Rev. Charles H. H. Wright, D.D., Ph. D. Bampton Lectures (1878) in the University of Oxford, etc., etc. New York: Thomas Whittaker. Pp. 226. Price. 75 cents. Gilt cloth.

Brief, yet sufficient in substance, and marked at every turn by high attainments in the author, this book will take a valued place in the libraries of the studious, and will be found most neat for the equipment of theological students, to the exclusion possibly of the older and more expanded works on the same subject. No Bible-class teacher should be without it. This "Introduction" is the latest issue in the series of the "Theological Educator."

THE PRAYER OF HUMANITY. Sermons on the Lord's Prayer. By H. N. Grimley, M. A., rector of Norton, Suffolk, late Professor of Mathematics in the University College of Wales, etc. London: Kegan Paul, Trench, Trubner & Co. Ltd; New York: Thomas Whittaker. Pp. 199. Price $1.25.

Very quiet in their style, and simple and direct in thought, these sermons are good examples of a successful following out of Mr. Ruskin's suggestion made some years since in his "Letters to the Clergy," that a simple and comprehensible statement of the Christian Gospel might be made by them to their people if they would take the Lord's Prayer as containing what all Christians are agreed should first be taught, and proceed on their religious teachings to explain its terms in their completeness and life. The author of these sermons states their aim as being "to show how our acknowledgment of God as our Father should lead us on to an increasing recognition of one another as brothers and sisters," and in harmony with this, to impress the thought "that our looking forward to the life that is to come should help us to make orderly and beautiful the life that now is." Few better books than this could be found for reading in schools or the family.

THE JEW. Translated from the Polish of Joseph Ignatius Kraszewski. By Linda da Kowalewska. N. Y.: Dodd, Mead & Co. 12 mo. Pp. 469.

As a story, this book is rather tedious and long drawn out, with doubtful moral topics and practices involved. As, however, there is here given a view of the opinions and practices of modern Jews, especially in Poland, and what they undertook to do in the revolt of 1863 in that country, against Russian oppression, the volume is not without value.

A LOST JEWEL. By Harriet Prescott Spofford. Boston: Lee & Shepard; New York: Charles T. Dillingham. Cloth. Pp. 160. Price, $1.00.

PRINCE DIMPLE and His Every-Day Doings, Told for the Little Ones. By Mrs. George A. Paull (Minnie E. Kenney). New York: Anson D. F. Randolph & Co.: Chicago: Congl. S. S. and Pub. Society. Price, $1.25.

PAUL'S FRIEND. A story for Children and the Childlike. By Stella Austin. With sixteen Illustrations, by Sebastian Gates. New York: E. P. Dutton & Co.; Chicago: A. C McClurg & Co. Price, $2.50.

These are charming books for the young; bright in style and attractive in make-up; suitable for gift books.

FROM Messrs. Harper and Brothers we have received two neat, attractive, 16mo volumes. The one is entitled "A Boy's Town," (a re-print from *Harper's Young People*) by William D. Howells. Some of the critics, looking upon the book as an autobiography, complain of the sombre cast and hue of the story. We think that they do in this an injustice to the accomplished author. Mr. Howell's humor is of a rare kind, perhaps not exactly the popular kind; but we doubt not it will reach many a boy's sense of the fitness of things. The book is illustrated with over twenty pictures. The other volume is "Seven Dreamers," by Annie Trumbull Slosson. Pp. 281. The stories are told in the dialect common in New England, and are short and to the point. Various towns in that part of the Republic have one or more of the singular persons to be met with, who are looked upon by people generally as partially insane, yet as having a method in their madness. Miss Slosson gives an introductory chapter about the "dreamers," and then goes on to depict with much skill a number (some seven or more) of those given to dreams in regard to religious as well as other matters. The volume will certainly interest thoughtful readers, especially those who have chanced to meet with people of the sort described.

"MEN WITH A MISSION," is a new fifty-cent series of brief biographies, in handy form, devoted to characters in English and American history, whose lives were full of action and great aims. The volumes nearly ready are devoted to Tyndale, Stanley, Latimer, and Kingsley. Those to be issued during the spring are Lincoln, Howard, Lord Lawrence, and Livingstone. Thomas Whittaker is the publisher.

"How to meet hereditary physical traits in children," is the subject of an important series of brief papers begun in *Babyhood* for April. Other interesting articles in this number are "Tuberculous Joint Diseases in Children," and "Objects and Methods of the Bath" ($1.50 a year. Babyhood Publishing Co., New York.)

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

Harper's Weekly last week contained full-page handsome engravings of the four designs now in competition for the New York Cathedral. The plans are all superb.

THE HOUSEHOLD.

SAINT MARY MAGDALENE AT THE SEPULCHRE.

BY M. A. T.

Beside the Sepulchre she stands;
Her eyes have seen the twain,
Who, chosen from the angel bands,
Watched o'er the Body slain,
And, still in robes of white arrayed,
Are watching where It had been laid.

"Woman, why weepest thou?" they say,
For tears had filled her eyes;
"Because my Lord is borne away,"
Still weeping, she replies.
"And whither borne I do not know,"
And then she turned herself, in woe.

'Tis dark—but, mid the mist and haze,
She sees a Form is near;
No angel brightness meets her gaze,
In Him Who now is here.
"Woman," He saith, "why weepest thou?
Whom seekest here?" Hope flashes now.

To aid her in her dread suspense,
The Stranger she will pray—
"Oh, Sir, if thou hast borne Him hence,
Where thou hast laid Him, say;
And I will take away and tend
The Body of my Lord and Friend."

He turned and called her by her name;
"Rabboni!" she replied,
For Mary knew He was the same
Who on the cross had died.
His death had whelmed her soul in night:
His life should be her life and light,

Of all His chosen band, not one
Had seen their Risen King:
Her faith and love the blessing won,
The tidings first to bring:
"He lives, Who died upon the Tree."
Apostle to apostles, she!

At first an idle tale it seemed;
They could not grasp the joy;
But light on Mary's soul had beamed,
Her faith knew no alloy.
To her had come that Easter Day,
The joy that none could take away.

Philadelphia, 1891.

On one occasion while officiating at the wedding of a charming young lady at Christ church, Lancaster Gate, of which the present Bishop of Ripon was then the popular vicar, the bride experienced some difficulty in getting off her glove at the proper moment to receive the wedding ring, and a somewhat prolonged pause ensued while she vainly endeavored to bare the third finger of the left hand. The kindly vicar, seeing her difficulty, bent down and said, *sotto voce*, with an amused smile:

"Don't be flurried; there's plenty of time, and they are bound to wait for us."

A locomotive on the C. B. & Q. railroad recently captured a bald eagle, between Galesburg and Burlington. The eagle was sitting on the track, dining off a rabbit that it had caught, when engine No. 10, Charles Mack, driver, came thundering along. The bird rose majestically, but not soon enough, for he was overtaken by the train and one wing became securely fastened in the wedge shaped space between the headlight bracket and the extension front of the boiler. The fireman, Oscar Johnson, went forward and released the wing and carried the eagle into the cab, where after showing more or less fight, he was finally "corralled" in a corner and brought to Galesburg. Who shall say now that there is not something new under the sun?

"The old lady misses her church," said Mr. Tucker, suppressing an echo of his wife's sigh as they left the gate. "I believe you go to Zion now," said Walter; "it is a Methodist church, isn't it?" "Yes, it is!" answered Mr. Tucker defiantly. "I couldn't stand the ritualism over yonder any longer. I might hev stood the white gownd, I *might hev*—I don't say I should—if it hadn't been for the chimes. I couldn't stummick them chimes. Faugh! they make me sick every time I hear' em!" "Some people like them," said Walter. "They do," said Mr. Tucker solemnly. "They do, and I am sorry to say it. It is about the only thing I have agin my old lady, for on matters of taste we generally agree. But she saunters down to the gate every Sunday morning when that young Francis is playin 'em, and there she'll sit on the stone seat acrost the road, and look over the valley at Dulwich as if it contained her heavenly home."—*Youth's Companion.*

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VIRGINIA DARE.

A ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

CHAPTER X.

There are moments in life of real sorrow when we judge things by a higher standard, and care vastly little what people say.—*J. H. Ewing.*

And the forests, dark and lonely,
Moved through all their depths of darkness,
Sighed, "Farewell." —*Longfellow.*

Manteo was a wise and brave chief, as well as a good and thoughtful one, and was much loved by his people. The dozen Englishmen who yet remained as the remnant of the Roanoke settlers could not understand the reverence with which the savages treated their leader. His word was law. His decisions were just, without regard to whom he was judging.

One autumn, the twelve white men sat at their work of hollowing wooden bowls. As they worked, they talked about their future and the prospect of seeing England again, which all confessed was very small.

"I tell you," said one, who looked strangely like Jake Barnes, and was in fact his brother, "I tell you what it is, fellows, we'll never see England if we wait for those lazy cowards to come over for us. We must go over ourselves if we are ever to get there."

The men all laughed; and one, Bill Smith, said: "Why don't you tell us to swim over the big pond? We're nothing but slaves here, anyway, and I'm sick of it. Having to obey a red savage, an old heathen dog!"

A third one, who really had the best face in the crowd, replied: "I tell ye, lads, it's a bad business, and that's true enough. But ye're not bettering it by muttering about it. Manteo is not a bad one, and ye forget he is not a heathen; was he not christened by Master Bradford?"

"That's all quite as you say, but it takes more'n a few drops of water to make his ugly copper-colored skin clean, and a heap more to make him a Christian, I'm thinking. I tell you, Gray, you're easily taken in," Barnes said laughing. "I tell you what it is, lads," he continued, "if we're ever to go to England, we must take the bull by the horns in the shape of Manteo, and get rid of him. These red fellows will not know what to do if he's gone, and we can make 'em obey us. And we'll set 'em to work at building a craft to carry us home."

As the men sat at work, their evil imaginations and plans were making mischief faster than their hands were making bowls. At the same time, not a great distance off, Virginia sat under the old willow tree, working at the rude spinning that Mistress Wilkins had taught her. The day was beautiful, and she felt a strange sense of joy even in living. The world all about was so beautiful; as she spun, she sang, first, one of the wild Indian songs, then an old English hymn that she remembered, though imperfectly. She sang and worked, as the sun played with her yellow hair and turned it into gold.

Her thoughts went far across the water. That great longing for her mother, then for her father, crept into her heart. Her hands rested idly. She must look out on the water. What if those great canoes should be coming in sight even now! There seemed to be an odd stillness as if something were going to happen. She wandered along a little wood-path to a hill, beyond which she could see the clear water. There was the great blue sea, sparkling and dancing in the sunlight. Iosco had chanced to see the slight figure climbing the hill; he now stood watching her as the breeze played with her golden hair, and the clear, blue sky formed a back-ground. He knew what she was looking for and he was pained. Could she never be happy with his people in their simple lives? How could he expect it? But what was wrong? The color suddenly died out of Owaissa's cheeks, she clasped her hands as if in pain, and sprang forward, out of his sight.

Hurrying up the hill Iosco could see nothing but Virginia's waving hair. She turned her head, and even far away as he was, he could see that her face was as white as the dove's down in her mantle. Iosco caught only one glimpse of it, then she was out of sight. He was an Indian; one sight was enough. He knew Owaissa was in trouble, and bending his body slightly he went swiftly across the little knoll. Surely it must be the canoes with the pinions, that he so much dreaded. There was the sea, clear and blue, no sight of anything good or bad on it; but a strange and awful sight was before him, one which he never forgot.

There was Manteo's tall figure tied to a tree like any mean captive. By him stood Barnes and two or three of the roughest white men. A little way off stood Gray and one or two others, who seemed dissatisfied and distressed at what was happening. In front, flushed with anger and indignation, was Virginia. She was speaking, he could hear her; more like an eagle defending her young, than a dove: 'Shame on you, Barnes! Shame on you! Shame on you all, to touch the man who has saved our lives, and cared for us all these years! You are worse than the savages you despise. We have been safe, going in and out among them, and you dare to harm their chief. I'm ashamed to be one of you people!"

It would have taken a good deal to shame Barnes. He only muttered, "You are nothing better than a heathen savage yourself."

She turned fiercely towards him. Iosco could see her eyes flashing as she replied: "You make me ashamed of the white people who are left here. As you say, I am no better than these Indians, who are Christians indeed. They have given us food and shelter, all these years, and what do we give them? No better? I wish I were half as brave, half as noble, as some of them are. You are not worthy to touch the old man whom you have bound. One cry would bring ten times your number of Manteo's men, who would kill you all, should they see their chief in danger." And she added, her eyes gleaming with excitement, "I will give the cry, if Manteo will not. And if one man is found here he will be killed, as he deserves."

Barnes drew a knife from his belt as he came towards her, saying: "If you dare open your mouth, I will soon silence you. Try me!"

A slight rustle, a swift movement, and Iosco stood before Barnes, who shrank before the tall figure, and every white man fled. Virginia sprang to Manteo. With Iosco's knife she cut the cords that bound him to the tree. She kissed his hand where the cord had torn the flesh. The old chief was moved by her gentle, caressing care, and showed more feeling than when he was threatened with death. She knelt there by the old man, trying to show her love. Iosco stood at a distance, with folded arms, looking far away. He was thinking, surely this would make Owaissa forget the canoes with wings, when a sudden cry made him turn. It was Virginia; she sprang up as if to shield Manteo, who tottered a moment, then fell heavily to the ground.

"An arrow, Iosco, an arrow!" she cried, as she knelt by the prostrate form. Iosco bent down, his expression unchanged, save for a strange look in his dark eyes. He heard his father heave a deep sigh, then all was still.

Manteo was dead. The arrow had pierced his heart; but where had it come from? Iosco sprang up, the savage thirst for vengeance throbbing through his veins. With his hand on his tomahawk, one moment he stood looking down on his dead father, by whom Virginia knelt, her face rigid with horror. Looking up, she saw Iosco so changed she hardly knew him. He was staring at her, though he did not see her. She thought his anger and vengance were turned on her. The scene of horror had changed her from a merry girl to a woman. The voice in which she spoke was deep and clear.

"Iosco," she said, "kill me if you will. I would die a hundred times over if I could bring back the life of the great and good Werowance who saved us. God will reward him. I know He will; and He will punish us. Nothing you can do to me will be hard or cruel. I will die any death you choose."

Iosco turned quickly away. He had forgotten Virginia until she spoke, he was absorbed in the dreadful thought of his father's death, and the idea that he had been killed by men whom he had not only saved, but had treated with every kindness. His only comfort lay in the thought of vengeance. But Virginia's words brought back his better self. He could not look at her, and turned away to hide his grief. There came before him the memory of Mrs. Dare sitting under the willow tree, while he, Virginia, and the other children listened to her telling a story. He thought he could hear her saying: "Those very men whom He came to save, whom He loved and lived for, nailed Him to the

tree, pierced His dear hands and feet, and while they were doing it, they mocked and spit at Him, and called Him vile names. He was greater than any chief you ever saw or heard of. But He did not get angry. He was only so sad. Even in the moment of greatest pain, He looked up to His Father, the Great Spirit, and said: 'Forgive them, for they know not what they do.'"

Iosco felt he could have forgiven anything done to himself. But was it right to think of forgiving his father's murderers?

The answer seemed to come in Mrs. Dare's words again: "The dear Jesus could have killed every one of those men, and come down from off the cross, but He would not, for He loved us so much He was willing to bear all to teach us how we could forgive each other. He not only forgave them, but asked His Father to forgive them also."

The breeze, the morning sunlight, the little birds and the dancing waves, all seemed to be saying over and over to him: "The dear Jesus could have killed every one of those men, but He loved us all so much He was willing to bear all that to teach us how we could forgive each other." Was it, then, such a great thing to be able to forgive? He knew he could have every one of those pale faces killed; every one would expect it. He never for one moment included Virginia when he thought of the white people. To him she was a being all by herself. As he turned, he saw her kneeling by the dead body, her hands clasped, her face upturned. It was white as marble. She must be speaking to the Great Spirit. Those treacherous hands could strike her from where they had struck his father. For the first time Iosco saw that they were in danger, and he sent forth a great cry into the forest which he knew would bring his people. Virginia knew what it meant. She rose and stood waiting.

(To be continued.)

JESUS AT JERICHO.

NOTES OF A SERMON PREACHED EXTEMPORANEOUSLY BY THE REV. A. W. SNYDER.

And immediately he received his sight, and followed Him, glorifying God.—St. Luke, xviii: 43.

It was when our Lord's active ministry was drawing to an end; was just after the raising of Lazarus. That miracle cost Him His life. From that day forth they "took counsel together for to put Him to death. Jesus therefore walked no more openly among the Jews." He would avoid danger but never hesitate to go where duty led. Therefore He would go up to the Feast. "Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished."

It was on His last journey to Jerusalem that He came to Jericho—then a rich, a populous city—"the City of Palms," "the paradise of God." It was a city of priests and of publicans. Jesus brought a blessing for them all, but only those who looked for a blessing received it, and those who sought it found it. The case of Zaccheus, the publican, as well as that of Bartimeus, the blind beggar of the wayside, is exemplification of it, but that of the latter especially. Recall the chief incidents of the stay at Jericho. * * *

Then—as now—a saving faith is often found where it might have been least expected. Not from among the company of priests but from among the publicans came one who "sought to see Jesus who He was." The priests had for Him no welcome; a publican "received Him joyfully." They expected no blessing; they received none. But to Zaccheus, Jesus said: "This day is salvation come to this house," and to the beggar by the way: "Receive thy sight; thy faith hath saved thee." Those that journeyed with Him spake of Him as "Jesus of Nazareth." The blind beggar, seeing better than any of them, said: "Thou Son of David, have mercy on me." It is so still. Those receive the blessing that believe a blessing is to be had, and so, seek and find. * * * We see that blessing comes to those who do what they can, who put themselves in the way of receiving it. Zaccheus "could not see for the press because he was little of stature" but there was something he could do to overcome the difficulty. He "climbed up into a sycamore tree to see Him." Bartimeus had seen no miracle; had heard none of His blessed words. He could not "search the Scriptures." But there was something that he could do. He could hear, could listen, could ask questions, could sit by the way-side, could bide his time. He could not see the face of the Holy One, but he could hear and heed His call. What a lesson to those of our day. * * *

We see the sort of faith that brings a blessing. Bartimeus believed that Jesus was *the Son of David*, the promised Messiah. Therefore that He *could* open his eyes. If we think of Him only as a great teacher we shall expect from Him no Divine power and grace. * * The weakness of Socinianism, Unitarianism, etc. * * * We see that a living faith overcomes every difficulty.

It was exemplified in the case of Zaccheus; especially in that of Bartimeus. So much the more he cried: "Thou Son of David, have mercy on me." It leads him to cast aside all that impeded him. "Casting away his garment, he rose and came to Jesus." Such a faith leads men still to cast away their sins, their doubts, their discouragements, their fears, and *do* that which their Lord enjoins. "And immediately he received his sight and followed Him, glorifying God." The test of discipleship lies in "following Him." "If ye love Me, keep My commandments." "He that hath My commandments and keepeth them, he it is that loveth me." * * *

A living faith raises men above the comments of the world. Men said Zaccheus was a sinner. He was, but he could repent and do works meet for repentance; could give half of his goods to the poor, and restore fourfold the wrong he had done any man. Men despised the blind beggar but when he rose above their discouragement they said:—"Be of good comfort, rise! He calleth thee." Both Zaccheus and Bartimeus were men of a single opportunity and they made the most of it. Jesus never again came that way He was going to Jerusalem to die. For them it was then or never. * * * Every opportunity stands alone. The blessing it has will never return. Each day has its own duty, its particular blessing. Each sacrament, each service, each Lent, each holy season, has its own teaching, its never recurring grace and blessing. If these are lost they are lost forever. Other blessings may come but these never.

"The tender grace of a day that is dead will never come back to me!" Jesus of Nazareth ever passeth by with help and blessing for all mankind, and now as of old in Galilee, "The lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them," and now as then the Savior says: "Blessed is he whosoever shall not be offended in Me."

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

VIII.

HYDROIDS AND ALGAE.

You may be sure all the Vacation Club were in the Laboratory early the next morning. The captives in bottles and pails seemed to be in good health and most were quiet, though the jelly fish were making vigorous contractions, as if determined to push through the glass, and the snails had crawled up to the perforated cover, as far as they could g , in their search for home. If the mussels and barnacles thought at all, they probably wondered that the tide stayed in so long.

Some days before, Miss Lacey had received a moderate-sized aquarium from New York, in which she might keep marine animals for study, and also such specimens as she might wish to mount on microscope slides; and on a former trip to the shore she had brought water to fill it, and had started some sea weeds to growing; so she thought the water had now become fit for animal life.

"Why is it better to put in sea weeds, excepting to make it look prettier?" said Mabel.

"The fish cannot live in the water unless there is oxygen in it, they would soon exhaust it; the plants restore it, and so the water does not have to be changed," said Miss Lacey, who just then was too busy to go into an elaborate explanation.

"There are some fronds of the sea lettuce, Ulva, growing on an oyster shell, and some red sea moss, the Ceramium, which are all that is necessary to aerate it, I think," said she.

"But how do you know?" said Grace.

"Don't you see the little bubbles of air going up through the water? I must put in a handful of snails to keep it clean, for snails are the scavengers of the aquarium Here are some periwinkles; they will eat the decaying vegetable matter, and the whelks will eat anything, so we must have a few of those. By and by when they get to work, it will be interesting for you to watch them. They will mow off the Conferva, the green scum which grows on the side, and which you know always appears on glass in which water is kept; they will mow it off with their tongues just as a man wou'd cut down grass with a scythe."

"With their tongues!" sa'd Jo. "I didn't know such little things had tongues."

"I didn't know tongues were used for cutting."

"If 'tongue' doesn't suit, I shall have to use the scientific word, and say *odontophore*. Perhaps you can tell me what that means, Will?"

"No, I don't remember the derivation."

"The latter part of the word means 'bear,' and the first, 'tooth;' the whole is the 'tooth-bearer,' a ribbon-like organ thickly studded with teeth, which many of the mollusks have. I will show you one under the microscope some day."

"You are putting in some sand. I should think that would spoil it."

"But I have a little fellow here that I want to watch, and he must have sand to live in."

"One of those horrid worms!"

"No, this is not a worm, Mabel, though something like one. It is a Holothurian, nearly related to the Sea Urchin; Mr. Synapta Girardii, Miss Wildman!"

"Well, I'm sure I can't see why he is'nt a worm, if he does have such a high sounding name," said she, after a prolonged inspection, "just as much as those we dug up out of the sand."

"He has tentacles about his mouth and a water-system, and his early development is like the star-fish," said Miss Lacey. "You see we know anima's just as we know human beings, only by prolonged and intimate acquaintance. Some day I'll show you a piece of his skin, which is very curious when magnified."

"When is that day coming, Miss Lacey? You've alluded to it, ever since we began."

"Because everything comes to the microscope, eventually; that is the great reference book of naturalists. And as to when, why we'll take the next club day for it, if you like; we have plenty of material."

This was applauded. Meantime, Jo was bringing the fish with which he wished to stock the aquarium. Miss Lacey refused all but some silvery 'spearings,' which you can always find under the eel grass, and a chubby 'sheepshead,' which she said is always good-natured; a mussel to show how he makes his byssus; a small cluster of barnacles on a piece of rock; a very small shrimp, and a pea crab. But she said they must for the most part keep their own specimens or she would be over-stocked. A large bunch of Serpulas having been deposited, she was about to put in another addition, when Bess said:

"Why, I thought you weren't going to put in any more sea-weed!"

"I don't expect to."

"But what is this, if not a sea-weed?"

"An animal, of course."

"Why, Miss Lacey!" said everybody, and Jo seemed to become paralyzed with astonishment.

"It certainly does look as much like a sea-weed as any of the genuine article, I must admit," said she, "but this is a Hydroid; and now you'd better sit down, for I'm going to tell you a long story about them. This is called Sertularia, and it looks so much like a plant that almost every amateur collection of sea weeds contains some of them, for they keep very well when pressed on paper; but the whole of them, stems and all, belong to the animals whose mouths and feelers are on the ends of the branches, unless, indeed, there are little capsules there that develop into young ones, or buds that develop into jelly fishes."

"Jelly fishes!" from everybody; "that produce eggs which in turn grow into stationary, branching Hydroids!"

"It is like a fairy story," said Alice.

"Or a fish story," said Fred.

"Miss Lacey," remarked Will, "you are a woman of veracity, we know, but don't trust our credulity too far."

"This ought not to surprise you so much, after you have already heard of so many changes in animals. Here are some Obelia, flat and very active little jelly fish, usually about an eighth of an inch in diameter, so that you have to look sharp to find them. Look through glasses, and you will see the egg masses about the center. These grow up into branching Hydroids like this one."

"Oh!" said Bess, "that is one of my most cherished sea-mosses."

"Examine each branch carefully with your magnifier, and you will find a mouth and tentacles."

"Yes," said Mabel.

"I have one, too," from some of the others.

"There are others you will see, long capsules filled with little round bodies, if your glasses are good enough."

"I see the capsules," said Will, "but can distinguish nothing in them."

"Then we'll leave those for microscope day, but they are there and they grow into jelly fish, just like these, drop off, and swim away. Another one, the Coryne, is bell-shaped, and its buds are produced from about the mouth cavity. The jelly fish from the buds are of bell-shape, and

can swim about fast; but they are very small, as are all those from Hydroids."

"The large one grows differently, you told us yesterday."

"Yes, I have put this one in a pan, and I think some eggs may be detached. If so, we will put them in the aquarium and see how they will act. And I must'nt forget to put in the ascidians, too. You will soon see them covered with sand."

"But, Miss Lacey, are all these Hydroids?" said Bess, as she surveyed her bowl full of feathery mosses. "Or how many are there? How can one tell?"

"Just look at them through your glass," said Frank

"Separate them as we did the exogens and endogens in botany," said Miss Lacey, "into two piles, and then I will help you to classify them further. I will let you have mine, too, if you will give me this," she added, picking up a frond of green Ulva, on which were some small white spots. "Here is a string of snail's eggs on this eel grass. They look like little pearls. Look closely and you will see the shape of the little snails inside. We will put them into the aquarium."

"But what have you on that green leaf?" asked Jo. "It looks like coral."

"It is Spirorbis, a relative of the serpulas. I don't know whether these are alive or not, but I'll just put them into the water and they will soon put out branchicae, if they are alive. I'll take these diatoms and polyzoa, too. They'll come in well for the microscope."

When Bess and Fred had separated the sea-mosses from the Hydroids, with a little help from Miss Lacey, she told them to sort them into heaps of green and red.

"Oh, bother!" said Jo. "Say, Miss Lacey, that Spiro-something. is alive? Just look!"

"Well, you can watch it, and you may find an interesting process here. A little annelid, which generally lives with the serpulas, has already gone to work to build up his tube. All who don't care to hear about the algae can study the aquarium."

"The algae," she went on, seating herself by the bowl of water and mosses, "are a lower order than we have examined. They belong to the cryptogams; that is, flowers concealed, as distinguished from phanerogams, flowers plainly seen. They are also thallogen; that is, adding cell to cell, without distinct stems, related to the fungi, which you know as toadstools, but the fungi have no coloring matter while algae do have. They usually grow in water, either fresh or salt, and seem to absorb their nourishment from it; so they are a little higher than the fungi, which steal their moisture from whatever plant or root they are living on. If you notice with the glass you will see they are made up of a mass of cells, and the way these are arranged, and especially the fruiting, all of which is determined by the microscope, classifies them into the various orders. But we will disregard that and roughly divide them into red and green. The red color is due to a pigment, and when this is extracted they are green; so they contain chlorophyll, or the green coloring matter which most plants have. But let us see what you have here. We will begin with this large Rockweed, which I knew you would not bring because it isn't pretty; so I secured it. It is called Fucus, and this is another finer species of the same genus. Together they cover all rocks between high and low water mark. You see it is tough and leathery and branches by forking. Each frond is provided with several pairs of oval air bladders. It bears its seed in vessels in the extremities of the branches, which are then much swollen and lighter. Here is one, I will cut it open and you can see the seed vessels as bright yellow spots. The one with the narrow fronds is the Knotty Rockweed, or *Fucus Nodosus*. They are both fastened to the rock by a disk-shaped base called a hold-fast. Here are some hair like mosses on this one, called *Ectocarpus*. You must preserve it on a card with the other finer forms. The coarse ones can be dried. It usually grows on other algae. This piece, which I picked up on the sand, had washed ashore. It is Laminaria or Kelp or Devil's Apron, one of our largest algae, and grows out in deep water, It is sometimes eighteen or twenty feet long. This green, wool-like substance is also an alga, *Chaetomorpha*."

"What is this bright green ribbon?"

"That is *Ulva*, or Sea Lettuce. There are various kinds. This is *Lectuca* and that *Latissima*, very broad, so that when pressed the edges fold over. See how smooth and glossy it is, like silk! This purple one, much like it except in color, is *Porphyra*. The Chinese use it for soup."

"Here is another wide red one."

"That is Grinnellia, or Dulse, one of our most beautiful sea-mosses. There must be a hold-fast here somewhere, from which the fronds radiate. Yes, here it is, a minute one. Yesterday was a good day for mosses, on account of the storm the day before. This fine red is *Callithamnion*, and this one with forked ends a *Ceramium*. You can take the names and look up the details in my Farlow's New England Algae, at your leisure. The fine green ones are not found plentifully at this season. Before I go, I must tell you how to mount them. Cut strips of card-board of convenient size, then have a bowl of clean sea-water and float each specimen in it over the card, arranging it with camel's hair pencil till it looks as when spread out naturally. Then lay the card on an inclined surface to drain. After a few moments put it to press. I put mine on blotting paper, then I lay muslin on top, then another sheet of paper, and plants, and so on till I have all in. Then I put on a board and over that a heavy weight. I usually change the papers after a day or two, and put on more pressure. In two or three days all will be dry. I will name the rest for you, if you cannot do it yourself. You will want to put name date, and place, on the back of the card."

"But what makes them stick?"

"The gelatinous matter in the body of the plant, usually, but in some cases you need to supply a little. You know one kind is the Irish Moss of which we make blanc mange.

"Ah! this Guffithsia will be beautiful! The fronds are so fine and stick so closely, it is like an artist's work, and so it is," she added thoughtfully, after a minute's pause, "the Great Artist's."

(To be continued).

EASTER GREETING.

BY MARY OLIVE EMMONS.

Pale the stars at Easter dawn;
All hail! The Lord is risen.
Ope the flowers to greet the morn;
The Lord is risen indeed.

Gaily burst the songs of birds;
All hail! The Lord is risen.
Breathe the echoes back the words,
The Lord is risen indeed.

Angels bright the anthems swell;
All hail! The Lord is risen.
Let your glad carols rise as well,
The Lord is risen indeed.

Hark! from far comes back the strain;
All hail! The Lord is risen.
Death to sin, for Life will reign;
The Lord is risen indeed.

Boston, 1891.

LETTERS TO THE EDITOR.

THE BELL.

To the Editor of The Living Church:

The bell has arrived for All Saints' church, Denver, and, I am glad to say, proves in every way satisfactory; all are pleased with it. There are few Church bells in Denver, and this was felt to be a great need for the new church just finished, on the north side. But the only chance of getting one, lay in taking advantage of your offer to give it for 100 new subscriptions. All Saints' church is the outcome of Sister Eliza's work, when she came to Denver 17 years ago, from the Bishop Potter Memorial House in Philadelphia, to do the work of a deaconess at the request of Bishop Spalding.

It has been my privilege, coming from the same sisterhood home, and while with Sister Eliza in her Denver home, to be instrumental in raising the necessary number of subscribers, (100), to secure the bell.

To all who have helped in the matter, thanks are sincerely given.

SISTER HANNAH.

IS IT HONEST.

To the Editor of The Living Church:

Dr. Rainsford's reply to Mr. Purchase's letter as given in your issue of April 4th, is very ingenious. Was it necessary for him to go outside of his vast parish and of our large communion to provide laymen to address his congregation? I ask as a layman, How can Dr. Rainsford read that petition in the Litany "From all heresy and schism, good Lord, deliver us," and deliberately invite ministers of this kind to occupy his pulpit? Was it consistent and hornest on the part of the Dr. to give, or the ministers to accept, an invitation to preach in a church whose canon law forbids any to officiate unless they have received Episcopal ordination? The laity have no desire to see dissenting ministers in the Church's pulpits unless they can bring a better plan of salvation than that which the Catholic Church has taught since the Incarnation. Christian unity we desire and pray for, but not at such a sacrifice as this.

I cannot comprehend why the holy season of Lent should be selected in preference to any other portion of the Church's year, for the purpose of bringing scandal upon her, and pain to her loyal children. The secular papers applaud this move as an act of great charity, liberality, and the breaking down of the barriers of exclusiveness, but it is a false charity. and one that the laity earnestly hope and pray the Church authorities will not hesitate to suppress.

W. S. CULLEN.

St. Paul, Minn., April 5.

WHO IS A "LAYMAN?"

To the Editor of The Living Church:

Dr. Rainsford seeks to justify his action in inviting ministers of other bodies to preach in St. George's church, on the ground that they do this as laymen. It ought to be noted that they are not laymen in the strict use of the word, the only allowable use in this connection. No one is truly a layman, according to the intent of the Church, unless he is a faithful communicant, admitted by the laying on of the hands of the Bishop, to this order of the offering and partaking of the spiritual Sacrifice. The word is used very loosely in common parlance, being found even in medical journals in speaking of those who are not physicians. The titles "Clergy and Laity" are analogous to "Lords and Commons;" as no one in England is truly a common unless he is entitled to all the privileges of an English citizen, so no one is truly a layman unless he is entitled to all the privileges of a communicant of the Church.

The effusive affection that must spend itself on "them that are without" has the same relation to true charity that "free love" has to honorable marriage; as a man is bound to regulate his affections by the law of marriage, so is he bound to regulate them by the law of the Church; he has no more right to be "liberal" in respect of his relation to the Church, than he has to be liberal in respect of his conjugal relation. "It is *only* a question of order," they say; as though order were not of the first importance, the condition of all other blessings, the condition of a true freedom and a true charity. The following passage from Bishop Temple's Bampton Lectures (he is not suspected of narrowness) is a clear and strong statement of this truth:

"To believers the progress of science is a perpetual instruction in the character which God has impressed on His works. That He has put order in the very first place may be a surprise to us, but it can only be a surprise. In the great machinery of the universe it constantly happens to us to find that that which is made indispensable is nevertheless not the highest. . . . Science now tells us that order takes a rank in God's work far above where we should have placed it. It is not the highest; it is far from the highest; but it appears to be in some strange way the most indispensable.'

J. W. H.

April 4, 1891.

COMING IN BY THE WINDOW.

From *The New York Times*, March 31st, 1891

As it is said that much of the criticism of the fact that clergymen not of the Episcopal Church have lectured in St. George's church during Lent, has arisen from a misunderstanding of the nature of the services at which their lectures were delivered, I beg to say that these services have been held on a night in the week not appropriated to any other, and that they were inaugurated for the instruction of my flock upon topics on which all Christendom is in accord, by gentlemen recognized throughout the land as trained and able Christian teachers.

This year, as last, the programme provided for both lay and clerical lecturers, and the reason there were none of the former is that it was discovered that none could be had until too late to find others in their place.

These lectures, with the prayers and hymns preceding and following, constituted, in my judgment, a special service not covered by the canon quoted against them, and were, I think, of the same character as those frequently held in Episcopal churches throughout the diocese, for missions, for the cause of temperance, and the like, at which it is customary for laymen as well as the clergy to make addresses; but as the opinion has got abroad that they were different, I make this statement in the cause of harmony, and to dispel the idea that intentionally, if at all, I have violated any canon of the Church.

I have acted under the supposition that there was both precedent and authority for what was being done.

W. S. RAINSFORD.

St. George's church, March 30, 1891.

To the Editor of The Living Church:

Please print the above letter and allow me to add a word of comment in the hope of opening the eyes of the Rev. Dr. Rainsford, and of those who sympathize with him, to an incontrovertible fact, which stares them in the face, and which nevertheless they do not seem to see.

The fact is this, which Dr. Rainsford's letter admits, that the law of the Church forbids him to allow the gentlemen whom he has invited to make addresses in his church, to take part in the regular and customary services appointed by the rubrics of the Prayer Book.

He therefore arranges special services not contemplated by the canons, nor provided for by them, with the express purpose, as he avows of evading them.

The Rev. Dr. Rainsford seems to think, and the gentlemen, who have accepted his invitation seem to agree with him in opinion, that courtesies on these terms have been tendered on the one hand and embraced on the other, which are calculated to help the cause of Christian Unity. I have no doubt Dr. Rainsford and his friends are under this extraordinary delusion. They meant well, but what is the fact?

Transfer the transaction to another sphere and all will be plain. Suppose the father of a family lays down the law that no man can enter the door of his home, unless he has received a degree in arts as a college graduate, and a child of the household invites a person, more learned, perchance, a great deal, than the average graduate in arts, but still not decorated with a degree, to enter the home and brings him in by a window. Is this a compliment to the very learned guest? Is this a creditable advertisement of the loyalty and obedience and honor of the old man's son?

Pray, in what light does the young man appear when his father confronts him with his standing order, that no such person as he has introduced into the house should ever enter his door, and the son replies: "Why, father, I did not bring our guest in by the door, I let him in by the window"?

I confess I feel compassion both for the men who can extend such "courtesies," if they deserve the name, and for those who can bring themselves to accept them.

E. N. R.

SUBVERSIVE OF DISCIPLINE.

To the Editor of the Living Church:

In the daily papers of this morning, there is what purports to be an explanation on the part of one of the clergymen whose actions in opening their pulpits to ministers not of the Church has, according to common rumor led to a numerously signed protest, to the effect that the service sat which they made addresses were extra services, and were, therefore, not within the mean-

ing of the rubric which is generally interpreted as forbidding precisely such performances. The writer does not know whether the other clergymen involved can avail themselves of this plea or not. He does know, however, that specious as it is, it is in the nature of a subterfuge which when practiced in business, is supposed to leave the practicer without other defenders than those who have been in some way benefited by the act.

As a layman, accustomed to listen with patience and respect to clergymen who never miss an opportunity to impress upon their hearers the necessity of not only obeying the letter of the law but also the spirit, it may not be amiss to say, that equally by those born in the Church, and by recent converts to it, whose opinions have come to notice, however they may differ as to the wisdom of the rubric, the action of the clergymen in question is uniformly condemned, as being subversive of discipline, and as furnishing an example of "trimming" unworthy of the source from which it emanates.

The writer remembers listening a year or two ago, to a sermon by a prominent clergyman addressed to a congregation composed exclusively of business men, in which the preacher devoted his efforts to demonstrating to his hearers the wickedness which existed in the world, and which was caused by the indifference of reputable citizens to what they were pleased to regard as justifiable infractions of the law.

A short time after, the same preacher was quoted as having said in an interview: "We clergymen are sometimes confronted with the choice of breaking our necks or a rubric,—we usually prefer to break the latter."

I do not know that anything can be added to this to strengthen the analogy, or to point the moral more strongly. I feel certain however that, outside of a certain class of citizens, who seem to take a special delight in seeing existing regulations disregarded, and the immediate following of the offenders, there will be no applause for their questionable proceedings, at least none to compensate for the sorrow and disquiet caused to the great mass of law-abiding Churchmen by the same, nor for the humiliation of having to apologise for them.

WILBUR HUNTINGTON.

EARLY CELEBRATION ON THE FIRST SUNDAY IN THE MONTH.

To the Editor of The Living Church:

Will you permit me, through your columns, to make a very earnest appeal to my brethren in the priesthood, who are seeking to deepen the spiritual life of their people, for an Early Celebration on the first Sunday of the month. It is not uncommon, even in parishes where the Catholic Faith is distinctly taught, to omit it on this day, because the traditions of "this Church" require a late Celebration, and the priest does not wish to duplicate.

But to do this is to invite the greater evil in order to escape the lesser. The rule forbiding duplicating is not an absolute one, and among the strictest of our Roman brethren is set aside every Sunday, for two masses are said in all parishes and except in city churches one priest must take both, while among ourselves the absence of the Reserved Sacrament from our altars, often makes it imperative. Is it not better that the priest should consecrate and receive twice, than that he should compel many in his congregation either to forego receiving at all on that day, or to receive after they have broken their fast? for very few can fast till mid-day.

Again, there is a strong prejudice in the minds of our people in favor of making their Communions on the first Sunday in the month. Why not take advantage of this and get them to come on that day to the Early Celebration? I have little doubt, but that the statistics of four-fifths of all our churches will show that by far the largest number present at any Early Celebration is on the first Sunday. My own record for years back, shows it to be nearly double the average of other days. If we are seeking to induce people to come to the Early Celebration and to practice Fasting Communion, then by all means let us afford them every opportunity, and permit the indulgence of an innocent prejudice, which on some accounts is not an unreasonable one. Try it. J. S. S.

OPINIONS OF THE PRESS.

The Lutheran.

PROSELYTING MISSIONS.—The Rev. Dr. Hamma, in an enthusiastic letter to the Lutheran Evangelists from Norway, closes with the following remarks: "The strangest phenomenon of modern missions is the effort the Methodists and Baptists are making to proselyte these people. To introduce the peculiarities of American Christianity, with all that it carries with it necessarily and incidentally, is not only an unnecessary distraction, but a positive harm to the people. There is not a community in these three countries to-day where the cardinal virtues of the people are not equal, if not far superior to those of communities in America which are sending their money here to Christianize these people. To reverse the order of these so-called missionary efforts, would, according to the divine fitness of things, be the reasonable thing to do."

Christian Inquirer.

INFALLIBLE READERS.—One of our Presbyterian exchanges mentions a note from a man discontinuing his subscription, saying he is "sorry to part company with the paper," but he adds: "Its position is so entirely at variance with my views that I prefer to read another paper." There are a good many people whose appreciation of a paper is accordingly as it reflects their "own opinions." "My Views" are infallible. They have no patience with a thought that is new to them. Solomon says: "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." It would take a larger building for a mortar for such a purpose than most newspapers could afford to pay rent for, if room was furnished for all the cranks that the pestle might do good service on.

The Independent.

THE BOOK OF BOOKS.—It has pleased God in His wisdom, by inspiration and providence, to give to the Church and the world such a book, and to perpetuate it among men against all causes of destruction. No fire has ever yet burnt it up. The tooth of time has not devoured it. Age has worked in it no decay. The lapse of centuries has not made it obsolete. The Gibbons, the Humes, the Paines, and the Voltaires of earth have not driven it from the world. Science has not harmed it, and civilization has not outgrown it. The progress of human thought has not outlawed it. The errors and heresies of professed friends have not strangled it. The Bible is organized into human history, is a part of the history of this world, and is largely the basis of that history. It still lives, and is destined to live to the end of time.

The London Saturday Review.

WESLEY AND NEWMAN.—Both Wesley and Newman were wrecked by their excessive individualism in religion, though both had the excuse that in their days the impersonal view of religion had turned to something like personal irreligion. Both were egotists and taught egotism in religious matters, Wesley elaborating a wonderful system of his own, in order to secure the cultivation of it, and Newman falling back on the old organization which provided for that—and for many other things—already. Neither seems to have observed that in the central formula of the Christian faith "I" occurs only in the phrase, "I believe;" "My," "Me," "Mine" nowhere. They were not content to accept the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the body, and the Life Everlasting. They must have the Church which satisfies and sanctifies me, my private membership in the Communion, the forgiveness of my sins, the resurrection of my body, the life everlasting made sure by patent to me. They were so anxious to be in the fold that they must needs build one for themselves, and climb into it privily. They could not rise to the great conception of the Church as something loftier than its members, as existing for something else than merely for them, though assuredly for them likewise, as being, however faintly, the image and reflection of God in the world, and not an ingenious machine for procuring from Him advantages for its members—as something to which it is an infinite honor and privilege, not a profitable dividend-bringing benefice, to belong. And so, not being of it, they went out from it—reluctantly, not wholly as traitors, and after doing to the Church itself no small good, by recalling it to a sense of its shortcomings and faults in the first place, and by leaving a warning of the dangers of egotistic piety and personal religion in the second.

The Chicago Times.

BESANT'S SCHEME.—The People's Palace, the creation of a novelist's brain, seems to be in a bad way, if the *Pall Mall Gazette* can be relied upon. Its circumstantial statements regarding its administration give one the impression that an expensive experiment is rapidly developing into a failure, and the efforts to alleviate the unrelieved lives of the East End toilers seem to have ended in most unbusiness-like mismanagement. Is Mr. Besant's gospel of culture after all to be proved wrong in its method of bringing sunshine into the monotonous life of the toiler, and is the palace of delights to serve as a warning to those would-be social regenerators, who pin their faith to a system which provides for only half, and that the smaller half, of man? The fairy delights which were to raise the tone and brighten the lives of the East End are vanishing. The social side of the People's Palace is said to be gone, the utilitarian, the intensification of the present conditions of existence, alone remains. It is very regretful, but the fact forces home the conviction that a thoroughly worked parish, with a good parish priest at its head, will do more, after all, for the welfare of the people than the brilliantly word-painted ideal of a novelist, even when it has reached actuality.

The Churchman.

AN ANGLICAN BROTHERHOOD.—We shall watch with keen interest the establishment of the Bishop of Marlborough's Brotherhood. He has already received applications from many volunteers. We believe that the form of service in Church workers which the brotherhood implies, will have attractions for many minds. There are, and always will be, diversities of gifts and diversities of operations in the Church of Christ, and people are fond of saying that the defection of Newman and others to Rome was the outcome of temperament. Now this is a very wide admission, and it is time for the rulers of the Church to ask if this temperament with its characteristics of unworldliness, religious enthusiasm, and genius, cannot find a place for its congenial expansion and activity within the pale of a reformed body like the Church of England and its branches. Enthusiasm especially, which wishes to break its alabaster box once and irrevocably at the feet of duty and devotion, is a thing which must in these days be reckoned with. It is not too much to say that some have left the Church in which they were born, baptized, and even ordained, because it had grown uncongenial, not because of its abstract dogmatic teachings, but because it scarcely seemed to furnish opportunity for the particular line of life, work, and devotion which the temperament of the individual demanded, and which he saw could be given in another communion. This motive is not the highest that exists for a change of faith and practice, but it is a real motive, sometimes felt to be irresistible. It is a source of gratitude to God that the Church is beginning to utilize it; that practical men are beginning to acknowledge it and quite apart from the question of a particular work only to be done in a particular way, are beginning to see that this particular way has the same sort of attractions for some earnest young people as others find in the exploration of a continent, the excitement of war, or the tumult of politics. By all means let the life of a brotherhood stand where our Lord put all such departures from the ordinary life of the world, "He that is able, let him receive it."

Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. *Avoid substitutions offered.*

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That extreme tired feeling which is so distressing and often so unaccountable in the spring months, is entirely overcome by Hood's Sarsaparilla, which tones the whole body, purifies the blood, cures scrofula and all humors, cures dyspepsia, creates an appetite, rouses the torpid liver, braces up the nerves, and clears the mind. We solicit a comparison of Hood's Sarsaparilla with any other blood purifier in the market for purity, economy, strength, and medicinal merit.

Hood's Sarsaparilla

do so this season. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredients whatever. Thousands who have taken it with benefit testify to its peculiar curative power.

"I take Hood's Sarsaparilla as a spring tonic, and I recommend it to all who have that miserable tired feeling." C. PARMELEE, 349 Bridge Street, Brooklyn, N. Y.

Makes the Weak Strong

N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any other preparation.

Everybody needs and should take a good spring medicine, for two reasons:

1st, The body is now more susceptible to benefit from medicine than at any other season.

2d, The impurities which have accumulated in the blood should be expelled, and the system given tone and strength, before the prostrating effects of warm weather are felt.

Hood's Sarsaparilla is the best spring medicine. A single trial will convince you of its superiority. Take it before it is too late.

Purifies the Blood

"Every spring for years I have made it a practice to take from three to five bottles of Hood's Sarsaparilla, because I know it purifies the blood and thoroughly cleanses the system of all impurities. That languid feeling, called 'spring fever,' will never visit the system that has been properly cared for by this never-failing remedy." W. H. LAWRENCE, Editor Agricultural Epitomist, Indianapolis, Ind.

100 Doses One Dollar

Hood's Sarsaparilla is sold by druggists. $1; six for $5. Prepared by C. I. Hood & Co., Lowell, Mass.

Prepare for Spring.

Now is the time to attend to your personal condition in preparation for the change to spring season. If you have not "wintered well," if you are tired out from overwork, if your blood has become impure from close confinement in badly ventilated offices or shops, you should take Hood's Sarsaparilla at once. It will purify and vitalize your blood, create a good appetite, and give your whole system tone and strength.

"I wish to enroll my name as one of those who have derived health from the use of Hood's Sarsaparilla. For many years I have taken it especially in the early spring when I am troubled with dizziness, dullness, unpleasant taste in my mouth in the morning. It removes this bad taste, relieves my headache, and makes me feel greatly refreshed. The two bottles I have used this spring have been worth a dollar a dose. I advise all my friends to take it." JOHN BINNS, 663 43d Street, Town of Lake, Chicago, Ill.

Grayness, baldness, dandruff, and all diseases of the scalp, and falling of the hair can be cured by using Hall's Vegetable Sicilian Hair Renewer.

What a debt of gratitude the world owes to such men as Drs. Ayer and Jenner—the latter for the great discovery of vaccination, and the former for his Extract of Sarsaparilla—the best of blood-purifiers! Who can estimate how much these discoveries have benefited the race!

Beecham's Pills cure sick-headache.

Requires no cooking, no boiling. Mellin's Food has only to be dissolved in hot water and milk to make it ready for use. It is the concentration of nourishing properties and the best food for infants and invalids.

A SAFE INVESTMENT.

In another column of this issue, appears an advertisement of The Metropolitan Investment Co., of Chicago. The Officers and Directors of this company are representative business men. The securities offered are First Mortgage Debenture Bonds, bearing six per cent. interest. The security is ample, and the mortgages are held in trust by the American Trust and Savings Bank of Chicago. Readers of THE LIVING CHURCH who may be looking for safe investments for large or small amounts will do well to secure these bonds.

Easter presents. Composition pictures, "House of Bishops" of 1889, entire. 28 x 42 inches. $10.00. Most perfect group ever made of the conventions. Cabinet Photos of each Bishop. Anderson, 785 Broadway, cor 10th st., New York.

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It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

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WILL APPRECIATE THE NEW ILLUSTRATED PAMPHLET-BOOK, ENTITLED

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CARE OF THE FEET.

(CONTINUED.)

From Good Housekeeping.

Where perspiration is attended with an offensive odor, the problem is more difficult of solution. In addition to the treatment above indicated, the use of a disinfectant must quite often be resorted to, and for this purpose either boracic acid or permanganate of potash should be used. An ounce of the former to a quart of water will give about the right strength, and of the permanganate, 20 grains to the ounce of water. Of course only cotton hose should be worn. The feet of these may be dipped in the solution and dried before wearing, changing daily or oftener, as circumstances may require; but perhaps a better way is to wear cork insoles which have been immersed in the liquid and dried, changing as often as necessary. External cleanliness is no relief for chronic mal-odor of the feet, but something may be gained by avoiding in the diet such articles as fish, cheese, onions, and others of a like nature. In connection with the dietetic treatment, the feet should be bathed three times a week, for an hour, in a decoction of ashes, to which steeped laurel leaves and a little turpentine have been added. In addition to the morning and evening bath, after the feet have been wiped dry, rub with a powder composed of a drachm of camphor, two ounces of iris powder and eight ounces powdered starch. An application of oxide of zinc, beginning with a weak solution and increasing the strength if necessary, is recommended as a positive cure.

Where these simpler treatments fail, the method of M. Legoux, an eminent French physician, is commended. After bathing the feet frequently in cold water during a couple of days, the doctor paints them with a mixture composed of five drachms of glycerine, two ounces of solution of perchloride of iron, with 40 drops of essence of bergamot. The abnormal heat of the parts is at once reduced, the perspiration diminishes and with it the offensive odor. Treatment twice a day for a week or two will generally cure the most obstinate cases.

Some of the New York women who are honest in their study of physical culture, and who, health permitting, get a regular amount of outdoor exercise in all sorts of weather, have adopted the low English shoe, made on a broad last, with a flat heel and cork sole, with which leather spatter-dashers are worn. The shoe is admitted to be the king of shoes, and is a favorite with the people and royalty of England. As the cost is moderate, women who study the fitness of things have two pairs on hand—a light weight straight goat for dry weather, and a calf-skin, with cork soles, for storms, to fight which the leather is dressed with oil. Over the shoe, the legging buttons like a glove, fitting close about the ankle, and reaching to the knees. Being lined, the spatter-dashers are a comfort as well as a protector, and no amount of mud-splashing or swishing of wet skirts can inconvenience the pedestrienne. The leather usually selected is fine French calf or kangaroo, for which an oil dressing is used. Made to order, the "spats" range from $5 to $7, and a pair will last a lifetime of rain and storms.

There is one method of using rubber for the protection of the feet from dampness which seems to be without objection, and has lately been applied very acceptably to walking shoes. It consists of the insertion of a single layer of pure rubber gum between the outer and inner soles, affording ample protection against moisture from that direction. It is imperceptible in weight or bulk, does not heat the foot or cause it to perspire, and is of slight expense. While we are in the domain of rubbers, it may be well to give the recipe for a cement for India rubber, by the use of which a worn spot in the overshoes, or any rubber article, may be repaired without expense or trouble. To make a small quantity, purchase five cents' worth of red rubber from some dealer in dentists' supplies. Cut it into bits, put it into a bottle, and cover it with chloroform, by which it will be dissolved. It should be applied with a brush like a mucilage brush. Do not leave the bottle uncorked for an instant, except while removing the brush, and apply the cement as rapidly as possible, or it will harden. Where there is a large hole, a piece of "rubber dam," which may also be purchased from a dealer in dentists' supplies or a druggist, may be useful. Cut out a piece of this of suitable size, fasten it over the hole with a few stitches, and brush over the rubber with the cement.

HARTSHORN'S SELF-ACTING SHADE ROLLERS

Beware of Imitations. NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

IMITATION IS INDORSEMENT.

TWENTY-ONE YEARS AGO THERE WAS BUT ONE GENUINE COMPOUND OXYGEN TREATMENT IN EXISTENCE. THAT IS THE STATE OF THE CASE TO-DAY. AS SOON AS DRS. STARKEY & PALEN PROVED BEYOND ALL DOUBT THE REMEDIAL POWER OF COMPOUND OXYGEN, THAT HAPPENED WHICH ALWAYS HAPPENS TO SUCCESS--IT WAS IMITATED.

HAVE YOU TRIED ONE OF THESE IMITATIONS? DOES IT MAKE YOU TINGLE ALL OVER WITH THE GLOW OF RETURNING STRENGTH? DOES IT QUICKEN CIRCULATION AND PROVIDE SOMETHING FRESH TO CIRCULATE. DOES IT MAKE YOU BREATHE FROM THE TOP TO THE BOTTOM OF BOTH LUNGS? DOES IT CURE YOUR CATARRH? DOES IT REMOVE YOUR ASTHMA? IF IT DOES NOT, THEN MAKE UP YOUR MIND THAT IT IS NOT COMPOUND OXYGEN YOU ARE INHALING.

REAL COMPOUND OXYGEN MAKES VIGOR--MAINTAINS IT.

THAT'S THE POINT. THE GOOD AND THE GAIN DO NOT DISAPPEAR WHEN THE USE OF THE TREATMENT IS DISCONTINUED.

A BOOK OF 200 PAGES WILL GIVE YOU THE NAMES, ADDRESSES AND SIGNED INDORSEMENTS OF MEN AND WOMEN WHO HAVE BEEN RESTORED TO HEALTH AND STRENGTH THROUGH THE USE OF COMPOUND OXYGEN.

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ACTING LIKE MAGIC on the vital organs, strengthening the muscular system, and arousing with the rosebud of health

The Whole Physical Energy of the Human Frame.

Taken as directed these famous pills will prove marvellous restoratives to all enfeebled by any of the above, or kindred diseases.

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A happier lot of fellows in all your life? All because of inhaling

AERATED OXYGEN;

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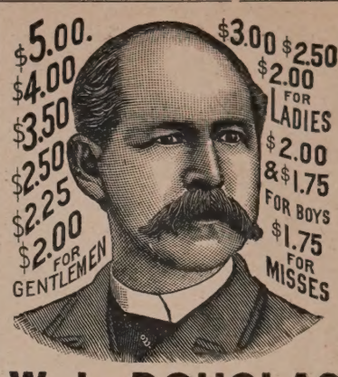

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